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Four Years on the Road to Cosmopolitan Lives

Student Development Through the Extended International Education Experience

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Four years on the road to cosmopolitan lives: Student development through the extended international education experience

Andrew Lee Starcher

A thesis submitted for the degree of
Doctor of Business Administration in Higher Education Management

University of Bath

School of Management

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Abstract

The purpose of this research was to explore how students developed over a four-year international higher education experience, the first longitudinal study of student development through undergraduate careers completed entirely abroad. One hundred six students representing forty-three different countries at an American international liberal arts college in Switzerland participated in this grounded theory study, which incorporated an additional 186 anonymous survey respondents. The study addressed the processes and outcomes of such an education. The work utilized data produced through a number of different formats, including student peer-to-peer interviews, reflective student writing, participant observation, and open survey questions.

The research showed that this experience prepared students for seven related cosmopolitan futures, ranging from global activist to glocal elite. In addition to classifying typologies, the study explained how students utilized three separate learning arenas to structure their experience: the intercultural bubble, the larger world of travel, and local communities. Students autonomously employed distinct methods within these learning arenas, using cyclical processes involving agency, constant comparison, risk-taking, and reflection. Students developed both intercultural competencies and worldliness. Key aspects of intercultural competencies included adaptability, open-mindedness, and perspective-taking. Worldliness instead comprised independence, travel savvy, and self-assuredness. Findings suggest that, regardless of a student's original cosmopolitical orientation, the net effect of the extended international higher education experience was to expand students' orientations and modes of acting and perceiving toward greater global understanding and appreciation, including aspects of ethical cosmopolitanism. The experience was transformative, albeit in an incremental fashion, building upon students' previous lives. The research proposed a more evidence-based definition of cosmopolitan education than previous conceptualizations, one that encompasses tensions in discourses around internationalization and globalization.

This thesis contributes to the literatures on the internationalization of higher education, international education, education for global citizenship, higher education policy, cosmopolitanism in practice, and the sociology of globalization. The thesis concludes with recommendations for international education researchers, practitioners, and campus leaders.

Chapter 1 Introduction

Among the many facets in the general process of internationalization of higher education is the increasing tendency to bring together students from different cultural, national, ethnic, and linguistic backgrounds. While such contact can be a by-product of the global supply and demand of educational services—or simply the local consequence of wider forces of globalization and migration flows—some institutions carry it out in part explicitly for the purposes of encouraging understanding and cooperation among peoples of various extraction and of providing a means for students to develop the intercultural knowledge, skills, and attitudes that can help them be successful in an increasingly globalized world (Kennedy and Anastasiou 1992, Van der Wende 1996, Pasternak 1998, Hayward 2000, Bachner et al. 2001, American University of Paris 2002, Crawford 2002, Gillespie 2002, Paige et al. 2002, Tanaka 2002, Bartell 2003, Gillespie 2003, Waechter 2003, Teichler 2004, Gacel-Ávila 2005, Hovland and Musil 2005, Lee 2005, Pascarella and Terenzini 2005, Peters-Davis et al. 2005, Schenck 2005, Byram and Feng 2006, Futao 2006, Beloit University 2007, Cassim 2007, DiYanni 2007, Zemach-Bersin 2007, Detweiler et al. 2008, de Wit 2009, Gillespie et al. 2009, Gillespie 2009, Hovland 2009, Stearns 2009, Braskamp et al. 2010, Grosbois et al. 2010, Slimbach 2010, Books et al. 2011, Bourn 2011). In terms of student development, this can mean encouraging students to develop identities that include intercultural and interpersonal tolerance and appreciation of differences, awareness of the interconnected nature of human existence, and an extended sense of their social and cultural heritage to include a concept of world citizenship or of responsibility towards others beyond their national borders:

“Today’s graduates need to be prepared for the complexities of the global economy and be equipped to live and work productively with persons from other nations and different cultural backgrounds. Insofar as college education is meant to prepare students for citizenship, we believe, with Martha Nussbaum, that belonging to a particular state, in our case the United States, should not be at odds with global citizenship, or ‘cosmopolitanism.’” (Cornwell and Stoddard 1999, pp.viii-ix)

However, this idealistic project may suffer from a number of tensions and contradictions, an idea I develop in **Chapter 2 Literature Review**. Specifically, the concept of global citizenship comes in a number of potentially non-compatible versions (Heater 2002, Dower 2003, Zemach-Bersin 2007, Davies and Pike 2009, Gaudelli 2009, Stearns 2009, Bourn 2010, Marshall 2011, Green 2012). Likewise, rationales and motivations for internationalizing higher education range widely (Bjarnason et al. 2000, de Wit 2002).

How then does such a potentially contradictory educational experience appear from the point-of-view of the students involved? Who *are* the students? With what motivations and expectations do they begin such an education? Do students actually develop in ways that can be said to prepare them for “cosmopolitan futures” (Rizvi 2005a), and if so, through what processes?

This thesis explores these general questions by closely examining the student experience at a highly internationalized American international institute of higher education, with particular attention to the processes through which students developed over the length of their undergraduate careers. I studied students at this particular institution as it represents an extreme example of international education for the purposes I have described above, and so was a rich site for trying to understand the dynamics involved. Additionally, given that nearly all the students at the institution left a home country to study at this site in Switzerland, the national dimension was removed by at least one degree of distance. An important initial assumption in my study was that this is a potential site of cosmopolitan education, which I initially conceive of as both education for cosmopolitanism and education of cosmopolites (Gunesch 2002, 2004). Neither conception was assumed *a priori* to be necessarily positive or negative in nature.

My research falls within three main areas of study:

- 1) Studies of cosmopolitanism in practice (Beck 2009, Lewin 2009a, Nowicka and Rovisco 2009).
- 2) Theories of (student) intercultural development, variously conceived (Byram and Zarate 1997, King and Baxter Magolda 2005, Deardorff 2006).
- 3) Research into student learning outcomes from education abroad (Dolby 2004, Matthews and Sidhu 2005, Rizvi 2005b, Byram and Feng 2006, Savicki 2008, Lewin and Kirk 2009, McKeown 2009, Braskamp et al. 2010, Jones 2010).

My research addresses key gaps in the literature on international higher education. It is a study of:

1. The extended undergraduate international education experience, measured in years rather than in months.
2. Education in a transnational, intercultural space that transcends national perspectives such as those of “study abroad” and “internationalization at home.”
3. The effects of such an education on the development of students from all over the world.

The latter two aspects constitute my claim to have produced a study of higher education as “cosmopolitanism in practice” (Lewin 2009, Nowicka and Rovisco 2009) that utilizes “methodological cosmopolitanism” (Beck 2006, 2009, Beck and Sznaider 2010).

1.1 Locating this work

Why research student development for a Doctorate of Business Administration in Higher Education Management? As a long-standing senior administrator at an undergraduate international liberal arts college with an academic background and experience in teaching at many levels, I am convinced that ‘the learning is the thing.’ Administration—the application of business-like practices that include the acquisition and utilization of resources—is a metaphor for activities that are vital to the health and effectiveness of higher education institutions. But it is not the point of them. My beginning is that managing the production of knowledge (Braxton 2002)—whether through published research, patents, and technological applications or, as in my context, through creating the conditions for knowledge to grow in the students themselves—requires intimate familiarity with the processes through which that production, that learning, happens. This thesis therefore seeks to make a contribution to that understanding.

My interest in these questions springs from my thirty-year experience, which includes the United States, Italy, Switzerland, Malta, and India, as a teacher of English as an Additional Language, teacher trainer, university professor, and, more recently, senior administrator—and as an expatriate American in Europe, former study abroad student, bilingual father of a bilingual child, husband, and stepfather to a host of polyglots, frequent traveler, and proponent of social justice. Because of these and many other personal and professional affinities and identifications with the project of educating young people for peaceful coexistence, I thus have a positive orientation towards the concept of ethical cosmopolitanism and towards the practice and aims of international education. My orientation, therefore, leads me to conceive of this research project as one of understanding and contributing to improving a much larger educational project in which I identify.

This thesis is the culmination of doctoral studies in Higher Education Management, carried out at the University of Bath’s School of Management. In assignments for taught modules in the program, I have delved into the issues and literatures relevant to this study and, particularly in the methodology paper, developed a research framework that draws extensively on the field of educational research thanks to the guidance of Dr. Alan Reid, then a member of Bath’s Department of Education (Starcher 2008a). My

supervisor, Dr. Mary Hayden, also in the Department of Education, further added her disciplinary perspectives. This thesis is thus intended as an interdisciplinary work that integrates the perspectives of management and education. My work in this thesis is best characterized as “practitioner-research” (Jarvis 1999) aimed at understanding and improving my own practice as an educator and university administrator.

I chose to study students at my own institution for a number of reasons. The most important is that, as an American international university located in Switzerland with a long-standing investment in international education as its *raison d’être*, it attracted a geographically diverse student body, with over sixty-five different countries represented in a population of just over 450 students, including at least 15% of whom with dual or multiple nationalities (Franklin College Switzerland 2010a). Thus, I posited at the start of my research that the site would be potentially rich for discourses and identity development around cosmopolitanism and global citizenship. In this sense, the site is both typical and unique. I argue that it is representative of a node of cosmopolitan and transnational lifestyles, whether achieved or pursued. At the same time, I have found no other analysis of this type at such a site, and so my work opens up vistas onto new territory.

1.2 Substantive, theoretical, and methodological aims

In **Chapter 3 Methodological Processes**, I show how my choice of a constructed grounded theory research approach led me to treat concepts and theories drawn from relevant disciplines and discourses as “sensitizing concepts” (Blumer 1954) that guided my work in an iterative manner. In this introduction, I follow—in retrospective fashion—Wallace and Wray’s 2006 framework in describing the substantive, theoretical, and methodological aims of my study.

A. Substantive topic and aim

The substantive topic of my research was student development, indiscriminately conceptualized as change, growth, or learning (Pascarella and Terenzini 2005), through international higher education. My substantive aim—what I intended to find out about this topic—was to determine how undergraduates developed over an extended (three to four year) international higher education experience in order to gain insights on how best to influence such development in the direction of attitudes, skills, and knowledge for global citizenship.

B. Theoretical aim

The concepts and theories I used to achieve this substantive aim were many, drawn from literatures concerning the sociology of globalization, new cosmopolitanism and cosmopolitan social theory, intercultural competencies, student development theory, international education and the internationalization of higher education, as I illustrate in **Chapter 2 Literature Review**. Using this background, I conceptualize the site of my study as an example of the “localization of the global” and of “analytical borderlands” (Sassen 2007), in which conflicting rationales for the internationalization of higher education (de Wit 2002, Hunter 2004, Deardorff 2006, Hunter et al. 2006) were played out in the lived experience of students drawn to international education. Fundamental to this analysis is where the students were situated among discourses of cosmopolitan education (Nussbaum 1994, Nussbaum and Cohen 1996, Nussbaum 1997, Cornwell and Stoddard 1999, Gunesch 2002, Stoddard and Cornwell 2003, Gunesch 2004, Rizvi 2005a), new cosmopolitanism (Cheah 1998, Bhabha 2001, Pollock et al. 2002, Szerszynski and Urry 2002, Vertovec and Cohen 2002, Kurasawa 2004, Srkbis et al. 2004, Appiah 2006, Beck 2006, Nederveen Pieterse 2006, Fine 2007), and global citizenship (Schattle 2008, Gaudelli 2009, Schattle 2009, Stearns 2009, van Hooft 2009, Cabrera 2010, Marshall 2011).

C. Methodological aim

In order to follow student change over a four-year period, I designed a multi-perspectival, longitudinal, qualitative study that combined student peer-to-peer interviews and student self-reflexive writing with participant observation and other data. I adopted a constructed grounded theory approach (Charmaz 2005, 2006, Clarke 2005), which allowed me both to account for my presence as a participant in the institution and to utilize abductive analysis (Dey 2004) to explore an area of international education that had not yet been described (Seale et al. 2004).

1.3 Some definitions and an overview

This is thus a study of how undergraduate university students from various linguistic, national, cultural, and socioeconomic backgrounds develop over the course of a (mostly) four-year international education experience. I am using the term “international education experience” here as an initial orienting device to locate my work in a particular professional and curricular niche:

“As a profession, collectively the myriad of jobs associated with the migration of students and scholars across geopolitical borders.” (Forum on Education Abroad 2007)

I am using the term “experience” to underline the process (and internal processing) leading to student change (for now, synonymous with learning and development) through international education:

“The knowledge and skills resulting from integrating some component of one’s formal education through spending time outside of one’s home country.” (Forum on Education Abroad 2007)

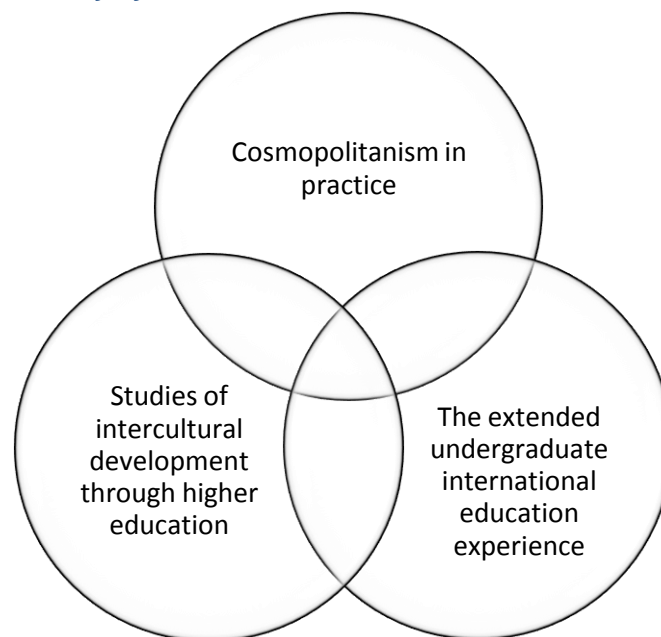
The quotations above are taken from the North American study abroad context. International education of course can take place at all levels of instruction, and in effect in Europe the term is most readily associated with schools rather than universities (Hayden and Thompson 2001). For the purposes of this introduction, I want to underline how the site of my study represents an extreme international education experience, in which virtually all the participants were spending the entire four years of their undergraduate education outside of their home country—and, for many, the concept of “home” itself was a complex one given their hybrid backgrounds and previous life experiences (Brennan 1997). Following Nussbaum (1994) and Gunesch (2002, 2004), I am defining such an experience and its effects on students as “cosmopolitan education,” which should be read both as “education of cosmopolitans” and “education for cosmopolitanism.” The constructs “cosmopolitanism” and “cosmopolitans” will be treated amply in my literature review.

However, I did not take the existence of such a process as “cosmopolitan education” as given prior to my research. Indeed, one way of conceptualizing my study is as an analysis of whether the site provides evidence that such an education was taking place, and if so, what are the characteristics of such an educational process.

Chapter 2 Literature Review

Fundamentally, my research consists of a cosmopolitan reading of the extended university international education experience, defined as at least three years of undergraduate study in a country other than one's own. In this literature review, I identify the two key gaps in the literature on the internationalization of higher education that motivate my study. First, I establish that while ideals drawn from new cosmopolitanism have been integral in conceiving of higher education purposes in the twenty-first century, little empirical work has been carried out that treats international education and the internationalization of higher education as an example of cosmopolitanism in practice, unlike research in other fields, where studies using cosmopolitanism as a methodological concept have flourished in recent years. That is, despite the intense interest in the internationalization of higher education in general, and in international education in particular, discussion continues to suffer from "methodological nationalism" (Beck 2006) which fails to consider these phenomena from perspectives that transcend the nation-state as an analytical category. Second, I situate my research in the student development literature, with particular attention to the burgeoning interest in global and intercultural learning. I demonstrate how, contrary to the recent trend toward investigation of ever shorter international education experiences, my study compensates for the complete absence of longitudinal research on student development over the four-year international education experience. Figure 2.1 gives a visual representation of how I conceive of the areas of research to which I am contributing.

Figure 2.1: Intersecting areas of my research



In so doing, I also bring together key concepts which connect and contrast with my findings. True to my grounded theory approach, I did not utilize these concepts drawn from the literature to construct frameworks or hypotheses before carrying out my research:

“The [grounded theory] literature review ‘neither provides key concepts nor suggests hypotheses.’ Instead, the literature review in grounded theory shows gaps or biases in existing knowledge, thus providing a rationale for this type of qualitative study.” (May 1986, cited in Creswell 2007, p.190)

Thus, I display in this literature review chapter, in a retrospective fashion, those concepts which will be useful for discussing the significance of my findings later in this thesis. To foreshadow that discussion, I will elucidate in the literature review that follows:

A. Cosmopolitanism and international education

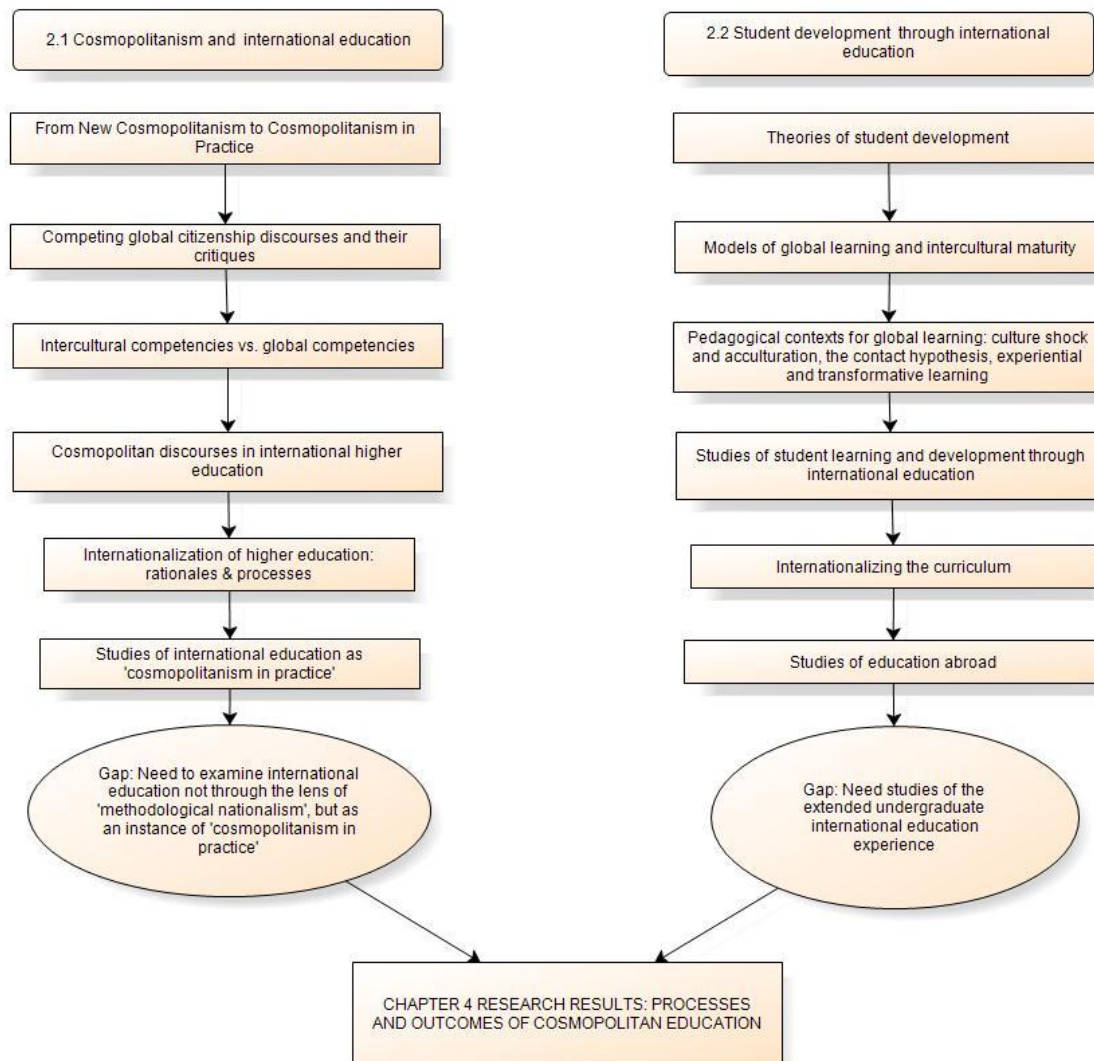
1. The rise of new cosmopolitanism as a global ethical category and its utilization in the humanities and social sciences.
2. Social categorizations and their critiques from transnational and mobility studies and from the sociology of globalization, which augment and validate in part my categorizations of the types of individuals encountered in my study.
3. Arguments for social analysis that transcends nation-bound conceptualizations, including Ulrich Beck’s call for studies of the “cosmopolitanization” of everyday life, and his use of “methodological cosmopolitanism,” which allows me to study the “global in the local” (Beck 2002, 2006, 2009).
4. The movement toward more empirical study of cosmopolitanism in practice, including especially the study of “cosmopolitanism as a mode of self-transformation” and “mobilities” (Nowicka and Rovisco 2009a). This represents one of the larger fields in which my work should be situated.
5. Competing nationalist, neoliberal, subaltern solidarity, and world governance discourses of global citizenship and their relationship to cosmopolitanism. These conflicting discourses drive much of the agenda for the internationalization of higher education.
6. Tension between conceptions of intercultural versus global competencies as representations of an important student learning outcome of international education and an attribute of the cosmopolitan.
7. The use of cosmopolitan and global citizenship discourses in higher education, to which my study is making an empirical contribution.
8. The rationales for the internationalization of higher education, which remain centered on the nation-state.
9. Studies of international education as cosmopolitanism in practice. The gap I identify at the end of this section is in fact the paucity of studies in this area.

B. Student development through international education

1. Models of student intercultural learning and development.
2. A rapidly increasing number of studies of international education outcomes, which speak to the perceived importance of my area of interest, but which tend to suffer from “methodological nationalism” and overreliance on research of relatively short-term experiences.
3. Curricular and enrollment management strategies for realizing the aims of international education, including internationalization at home, study abroad and other forms of student mobility, and pedagogical approaches such as experiential and service learning.

Figure 2.2 illustrates the components of my literature review and its relationship both to the gaps I have identified and to the findings reported in my results chapters.

Figure 2.2: Graphic representation of literature review and its relationship to gaps and results chapter.



2.1 Cosmopolitanism and international education

In Kwame Anthony Appiah's *Cosmopolitanism: Global Ethics in a World of Strangers* (2006), we meet Sir Richard Francis Burton, "an odd sort of mélange of cosmopolitan and misanthrope" (p.7). Burton was fluent in dozens of languages, a traveler and translator, swordsman and slave owner, whose gifts in what we would call now intercultural competency permitted him to pass as a "Pathan from India's Northwest Frontier Province," to be admitted into Mecca for the hajj, and whose linguistic and cultural sensibilities allowed him to render into English the *Kama Sutra* from Sanskrit and *The Thousand and One Nights* from Arabic. Appiah quotes W.H. Wilkens' characterization of Burton as "a Mohammedan among Mohammedans, a Mormon among Mormons, a Sufi among the Shazlis, and a Catholic among the Catholics" (Wilkens 1897, cited by Appiah 2006, p.6):

"[Burton]...was fascinated by the range of human invention, the variety of our ways of life and thought. [...] [T]hat knowledge brought him to a point where he could see the world from perspectives remote from the outlook in which he had been brought up." (Appiah 2006, p.5)

Yet, Appiah shows how Burton was capable in his life spent across five continents of "many of the standard prejudices of his [British Victorian] society" and of "over and over...pass[ing] by opportunities to reduce human suffering" (Appiah 2006, pp.6-8).

Appiah uses Burton to illustrate how an individual can evince in disproportionate or contradictory measures the components of Appiah's cosmopolitan global ethic. Thus, Burton, for Appiah, demonstrates to an extraordinarily high degree one strand of Appiah's definition of the ethical cosmopolitan, "the recognition that human beings are different, and that we can learn from each other's differences," including developing a hybrid identity given that "a cosmopolitan openness to the world is perfectly consistent with picking and choosing among the options you find in your search" (Appiah 2006, pp.3-4). However, Burton decidedly did not meet the other test, "that we have obligations to others, obligations that stretch beyond those to whom we are related by the ties of kith and kind, or even the formal ties of a shared citizenship" (Appiah 2006, p.xv).

Appiah, thus, identifies two components present in the globally ethical individual:

1. A sense of responsibility towards other individual human beings, regardless of what cultural, linguistic and other identifications we may share.
2. An openness, appreciation, and curiosity for difference—linked therefore to the first in that our sense of responsibility brings us to want to value and preserve the diversity represented by individual human beings.

In the passage I paraphrase above, Appiah also touches on corollary characteristics that are significant for my study and that are discussed, from differing perspectives, in the literatures on cosmopolitanism, the sociology of globalization, discourses on global citizenship and the internationalization of higher education I will review and synthesize in this chapter:

3. The cosmopolitan can possess a good degree of knowledge of other cultures.
4. The cosmopolitan exhibits the abilities to enter into a given culture and behave in a culturally appropriate manner.
5. The cosmopolitan can choose to adopt aspects of other cultures to form a hybrid identity.
6. The key skill for the cosmopolitan is that of perspective-taking, the ability to see the world through the eyes of others.

Interest in “New Cosmopolitanism” can be traced from the year 1994, when Martha Nussbaum published her article, “Patriotism and Cosmopolitanism,” credited with sparking the “contemporary resurrection of cosmopolitanism theorizing” (Srkbis et al. 2004, p.115), in which she argued for a “cosmopolitan education” from the Stoic conception of the cosmopolitan, “the person whose primary allegiance is to the community of human beings in the entire world” (Nussbaum 1994). The debate over cosmopolitanism has involved disciplines as diverse as philosophy (Appiah 1998, Rorty 1998a, Wood 1998, Appiah 2006, van Hooft 2009); anthropology (Hannerz 1996, Rapport and State 2007, Werbner 2008); sociology (Beck 2002, Szerszynski and Urry 2002, Kurasawa 2004, Beck 2006, Weenik 2008, Woodward et al. 2008, Beck and Sznaider 2010); and political science (Held 1995a, Held 1995b, Archibugi 2004, Hadis 2005, Beardsworth 2011), as well as interdisciplinary or applied disciplines such as mobility, tourism and cultural studies (Rojek and Urry 1997) and marketing and consumer studies (Thompson and Tambyah 1999, Caldwell et al. 2006).

As Srkbis et al. (2004) have noted, the oscillation in this debate has been between the poles of “humanist ideal” and “grounded social category.” In other words, cosmopolitanism (or cosmopolitanisms or cosmopolitanization) has been described from points-of-view ranging from the idealist-normative-ethical to the pragmatic-methodological-empirical, with an “aesthetic cosmopolitanism” position (Urry 1995, cited in Vertovec and Cohen 2002, p.7) somewhere in between. Likewise, as Cameron (2006) points out, while cosmopolitanism and the cosmopolitan himself (more rarely herself) have been described in generally positive terms (“a recognizer of universal human vulnerabilities and interdependence” who “prioritizes caring and compassion”), the opposite can also be

found (a “rootless, valueless and degenerate” individual who is “at best...parasitical” and “at worst dismissive of all efforts to understand the human condition”).

As an analytical tool (so at the empirical pole), cosmopolitanism in its most general terms describes the new empirical condition of identity and human relation in the contemporary period in which the forces of globalization have reached a tipping point. The key or new aspect to this realization about globalization and about the search for understanding our position is precisely our awareness of both our predicament and where we each stand within it. This is the self-reflexive turn, now a commonplace in so many fields of this late/second/post-modernity. However, as Skrbis et al. point out, herein lies the “impasse”:

“The concept of cosmopolitanism that has recently emerged as a way of understanding the consequences of increased social interactions across cultural and political boundaries has established a promising field of theoretical endeavour by focusing questions related to globalization, nationalism, population movements, cultural values and identity. Yet [...] [c]osmopolitanism, while usefully co-opted into contemporary social commentary, is a concept heading for a crisis unless we develop a sense of agreement on its analytical dimensions.” (Skrbis et al. 2004, p.132)

Discussions of new cosmopolitanism—so the literature of the past two decades or so—have seen three major movements, often flowing contemporaneously given the intensity and relative infancy of the debate: 1) an initial reintroduction of the cosmopolitan idea, carrying on nominally from the Stoics and Immanuel Kant, and a flourishing of distinctions among various ‘adjectival’ cosmopolitanisms (Hannerz 1992, Nussbaum 1994, Archibugi and Held 1995, Held 1995b, Urry 1995, Hannerz 1996, Rojek and Urry 1997, Appiah 1998, Cheah 1998, Robbins 1998, Wood 1998, Thompson and Tambyah 1999, Bhabha 2001, Abbas 2002, Appadurai 2002, Beck 2002, Calhoun 2002, Fine and Cohen 2002, Hiebert 2002, Pollock et al. 2002, Szerszynski and Urry 2002, Vertovec and Cohen 2002, Kurasawa 2004, Skrbis et al. 2004, Appiah 2005, Appiah 2006, Beck 2006, Caldwell et al. 2006, Nederveen Pieterse 2006, van Hooft 2009); 2) a call for a broad division in the use of cosmopolitanism between cosmopolitanism as an ethical-philosophical-normative-prescriptive concept and its use as a descriptive methodological or social category (Skrbis et al. 2004, Beck 2006, Fine 2007, van Hooft 2009); and 3) a more recent rejoining of these two broad areas into the area of empirical inquiry of “cosmopolitanism in practice” (Nowicka and Rovisco 2009a), including that taking place in international education (Lewin 2009), in which both sociological and ethical exemplars of cosmopolitanism are seen as objects of study.

This synchronic tripartite division glosses over many of the more particularistic strands in the cosmopolitanism debate. For example, Vertovec and Cohen (2002) listed in their survey six categories of conceptions of cosmopolitanism, as:

1. a socio-cultural condition
2. a philosophy or world view
3. a political project oriented toward building transnational institutions
4. a political project oriented towards recognizing multiple identities
5. an attitudinal or dispositional orientation
6. a mode of practice or competence

I identify three main orientations that are significant for my research:

- Cosmopolitanism as global ethic
- Cosmopolitanism as aesthetic standpoint
- Cosmopolitanism as empirical condition

Appiah's and Nussbaum's renderings of moral cosmopolitanism cited earlier in this chapter epitomize the position of cosmopolitanism as a global ethic. With her 1994 article, Nussbaum initiated debate around the conceptions of cosmopolitanism and patriotism among other intellectuals (Nussbaum 1994, Nussbaum and Cohen 1996). The most enduring contribution of that debate was Appiah's conception of "rooted cosmopolitanism" (Appiah 1998), the first of many subsequent formulations of the cosmopolitan ethic that acknowledge the rich layering of identities, obligations, and belongings that bind an individual across the local-global spectrum (Robbins 1998, Beck 2003, Golmohamad 2004, Sen 2006). The criticism remains, however, that it is realistic to expect that the store of concern and care that most individuals hold will extend only but weakly beyond the circles of family, local and ethnic ties, and national identification, which garnish their greater sympathies and thus closer attention (Rorty 1998a).

Cosmopolitanism as global ethic is synonymous with those global citizenship discourses that explicitly acknowledge their roots in new cosmopolitanism (Heater 2002, Dower 2003, Van Hooft 2010). This strand of the global citizenship literature tends to identify with particular global or ubiquitous social and environmental issues, such as human rights, social justice, environmental protection, peace, and security (Stevenson 2002, Dower 2003, van Hooft 2009). The shift here too has been towards more

empirical work on how self-defined global citizens conceptualize the practice of global citizenship (Schattle 2008, Cabrera 2010). Criticism of the global (or world) citizenship concept generally centers around the concept of citizenship itself, either from the point-of-view of those who advocate for more formal and democratic structures of world governance and underline their current absence (Archibugi and Held 1995, Held 1995b, Held 1995a), or those who simply feel that the existence of universally recognized human rights and international law alone does not constitute a polity to which any individual can belong, given exactly the argument that a globalized world has no boundaries and it is shared boundedness that creates citizenship—the latter an argument in the same debate about cosmopolitanism and patriotism cited above (Walzer 1996). Golmohamad (2004) responds to this objection by synthesizing the work on identity of Charles Taylor, Alasdair McIntyre, and H.B. Danesh “to consider the possibility of an education for world citizenship where one can have a notion of an integrated self and be a citizen engaged at many levels, from local to national and international” (p.138), returning therefore to a version of Appiah’s “rooted cosmopolitan.”

What I am calling *cosmopolitanism as an aesthetic standpoint* instead attempts to describe a more neutral, contemplative perspective of appreciation for diversity, but without the activism implicit in global ethics discourses. The representative figure here is Ulf Hannerz, anthropologist and early scholar of transnational mobility, whose descriptive work details the “global ecumene” (Hannerz 1992) of cross-cultural contamination and cultural hybridity in Africa, Europe, and the Middle East (Hannerz 1996). In contrast with “assimilating items of some distant provenance into a fundamentally local culture,” Hannerz states:

“A more genuine cosmopolitanism is first of all an orientation, a willingness to engage with the Other. It entails an intellectual and aesthetic openness toward divergent cultural experiences, a search for contrasts rather than uniformity. To become acquainted with more cultures is to turn into an *aficionado*, to view them as artworks.” (Hannerz 1996, p.103)

Hannerz continues the passage citing as characteristic of cosmopolitans what is described in the intercultural communication literature as “culture general” and “culture specific” competencies (Gudykunst 2005), “a state of readiness, a personal ability to make one’s way into other cultures, through listening, looking, intuiting, and reflecting,” and “cultural competence in the stricter sense of the term, a built-up skill in maneuvering more or less expertly with a particular system of meanings” (Hannerz 1996, p.103). This results ultimately in selective hybridity, “where the individual picks from other cultures only those pieces which suit...a cosmopolitan constructs his [sic.] own unique personal perspective out of an idiosyncratic collection of experiences.” The cosmopolitan becomes protean,

master of a culture, even while surrendering to its dictates, but only conditionally, without commitment, and always with the choice of disengaging.

In this regard, Hannerz contrasts the traveler and the tourist, a common trope in the literature on mobility (Rojek and Urry 1997). While the traveler has the characteristics of the cosmopolitan, “cosmopolitans...loathe tourists, and especially loathe being taken for tourists;” “cosmopolitans...want to immerse themselves in other cultures...to be participants, or at least do not want to be too readily identifiable within a crowd of participants, that is, of locals.” Tourists are “spectators,” “incompetent,” exploited by locals but not admitted into “local reciprocities.” Above all, tourists are seeking Theroux’s “home plus”—the comforts and experiences with which they are familiar, with exoticism and “sunny beaches” thrown in—but not “alien systems of meanings” (Hannerz 1996, p.105).

Hannerz’s admission (1996, p.103) that there is a degree of narcissism in his conception of the cosmopolitan did not spare his position from a great deal of criticism. Robbins accuses him of re-legitimizing Mannheim’s “free-floating intellectual” and of “grossly accepting” the “cosmopolitan’s privilege” (Robbins 1993, p.188). Jokinen and Veijola (1997) parody the celebration of movement in postmodern life, transforming Bauman’s stroller, vagabond, tourist, and player (Bauman 1993) into the parapazzo, the homeless drunk, the sex tourist, and the womanizer. The flâneur becomes a babysitter; the nomad and pilgrim are set side-by-side with the au pair and “a Filipino housemaid working abroad” (Jokinen and Veijola 1997, p.44). Jokinen and Veijola are thus criticizing concepts analogous to Hannerz’s conception of the cosmopolitan on the grounds of economic, male, and western privilege; “not all nomads and vagabonds can choose the length and ‘style’ of their stay” (Jokinen and Veijola 1997, p.44). This strain of criticism continues in Craig Calhoun’s (2002) “The Class Consciousness of Frequent Flyers,” the title of which alone sets the tone, and in more than a few other contributions (Kanter 1995, Sklair 2001), including one by Hannerz himself (2004).

Byram’s (1997) distinction between the tourist and the “sojourner” would appear more defensible from such attacks than Hannerz’s distinction between the tourist and the traveler because Byram brings a global ethics perspective back into the equation. In Byram’s depiction:

1. “[T]he sojourner has the capacity to critique and improve their own and others’ conditions” (p.2); sojourners challenge—and are challenged by—new societies. Instead, the tourist does not want to undergo nor effect change; to the contrary, tourists want the object of their gaze to remain unaltered.

2. Sojourners follow a methodology of comparison, experiencing difference and similarity as compatible or incompatible with their previous worldview. (Byram 1997, pp.1-2)

Byram's second point above seems attuned with Hannerz's delineation of cosmopolitanism as "a perspective, as state of mind...a mode of managing meaning" (Hannerz 1996, p.102). However, Byram's sojourner is clearly less contemplative than Hannerz's traveler; sojourners have the potential for making positive change:

"Societies benefit from more harmonious co-existence, and individuals gain an understanding of others and of themselves which makes them more conscious of their humanity and more able to reflect upon and question the social conditions in which they live." (Byram 1997, p.2)

Hannerz's and Byram's are far from the only attempts at differentiating among new socialities brought about by globalization. Other typologies include "expatriates" (Hannerz 1990) and their "globally mobile children" (Hayden 2006), such as "global nomads" (McCraig 1992), "third-culture kids" (Useem 1976), and "missionary kids" and "military brats" (de Meija 2002). These and related socialities have been discussed with reference to privilege (Willis et al. 1994, cited in Hayden 2006), diasporas (Ong 1999, Brubaker 2005, Falzon 2005, 2009), and global classes (Sassen 1998, Friedman 2000, Sassen 2007). Connecting across different 'diasporas' at the high end of the socio-economic scale, Friedman (2000) focuses on the "the formation of new globalized elites [who] might be very westernized in superficial cultural terms, i.e. with regards to consumption, ...[but who in fact] represent a new cosmopolitan multicultural identity in the making" (p.144). Sassen in her analysis of global classes (Sassen 1998, 2007) identifies not only transnational elites engaged in international corporate finance and other multinational managers of the "transnational capitalist class" (Sklair 2001), but also more middle class transnational networks of government officials (judges, immigration officials, and police officials dealing in illicit international financial flows), and a "new global class of the disadvantaged" which she links both to immigration flows and diasporas and global civil society activism, but also to less physically mobile groupings who utilize global cities for their activities. While Sassen is explicitly utilizing the concept of 'class' loosely, Sassen's insight is the degree to which these examples of global classes are more "partly denationalized" than cosmopolitan. Sassen thus reconciles Willis's "New Disapora" with Brubaker's more strict definition of a diaspora through her reference to indicators like "specific," "narrow," and "single vs. multiple" and her emphasis on local loyalties (Sassen 2007, pp.164-189).

Beck's conception of "cosmopolitanization" lends further sophistication to Sassen's categorization of global classes into global elites, global professional classes, and "a new global class of the disadvantaged" (Sassen 2007). "Cosmopolitanization is a multidimensional process of 'internalized

globalization” (Beck 2002, p.17). It means being forced to acknowledge our relationship with diverse others and a common participation in shared worldwide risks (nuclear holocaust, global warming, and environmental degradation). Cosmopolitanization is not yet an ethical position, but it always includes a degree of awareness. Cosmopolitanization, from the point-of-view of the individual, is thus an involuntary, but inevitable state of “confrontation with the alien all over the globe” (Beck 2009). It is a condition that is at once ambivalent and contradictory, self-reflexive and aware, which forces upon us a “cosmopolitan outlook” (Beck 2006, p.7). In this way, although Sassen is correct in noting that the upper (global elites) and lower (transnational workers) classes are those most affected by forces of globalization, virtually all individuals are cosmopolized along vectors of the degree to which they are affected and of the depth of their self-awareness of their situation. Thus, the long-expressed awareness that “the state of the world is such that societies and individuals have no alternative but proximity, interaction, and relationship as the condition of existence” (Byram, 1997, p.2), has become more capillary as globalization advances through the early twenty-first century.

I am conceptualizing globalization as a historical series of long present but ever accelerating processes of increasing social, economic, environmental, and cultural interconnectedness and the concomitant dissolving and warping of barriers and limits in social time and geographic space (Held and McGrew 2000, p.3). Of these, the primary drivers have been economic and financial: the search for profits, markets, cheaper supply chains, and the flow of finance and the denationalization of manufacturing and management to achieve these ends. One such warp in geographic space is the destabilization of older hierarchies of conceptual scale once centered on the nation-state, a consequence that has risen most stridently to the forefront of analysis only recently (Beck 2006, Sassen 2007, Beck and Sznaider 2010), but is part of a general trend towards realizing that

“[p]eople, meanings, and meaningful forms which travel fit badly with what have been conventional units of social thought. Social theorists now criticize again and again the established tendency to treat ‘societies’ as autonomous universes, often only implicitly identified with the modern form of states.” (Hannerz 1996, p.20)

Sassen (2007) argues from the point-of-view of an analysis of processes of globalization, in which the “transboundary” networked nature of relationships among individuals, cities, firms, world governance bodies, international organizations, non-governmental activist movements, etc., has weakened the gate-keeping role of the nation-state and is laying in its place new power and communication channels based on global cities, transnational corporations, financial markets, shared global agendas for social justice and sustainable development, and so on. This has created not only new transnational classes of

globalized workers in highly remunerated sectors such as finance, but has also brought about globalized immigration flows—of a highly racialized, ethnicized and gendered nature—with both categories residing increasingly in the same global city.

Of immediate consequence for my study is Sassen's argument that "global processes and formations...are destabilizing the scalar hierarchy centered in the nation state" (Sassen 2007, p.14). Sassen (2007) asserts that to study such developments, researchers must calibrate their instruments to perceive that such globalized events exist as a result of the latest phase of globalization now in the transitional years of the twentieth and early twenty-first centuries in which what had been the guiding assumptions to research since World War I have become "unbundled," namely 1) that it is no longer the case that the national-state is the natural "container of social process" and 2) that if a phenomenon occurs in a given national territory, it does not necessarily follow that that phenomenon must be a national one. Thus, a mechanical vision of social processes circumscribed within concentric rings labeled "local," "regional," "national," or "global" has given way to, among other possibilities, a major area of study "consisting of the endogenizing or localizing of global dynamics, producing a concrete and situated object of study, such as particular types of places" (Sassen 2007, p.41).

Locating global processes in an immediate concrete environment, as Sassen does, allows for inquiry utilizing the tools of the social sciences originally designed for a nationally-bound setting, but requires "new conceptual frameworks for interpreting findings—frameworks that do not assume that the national is a closed and exclusive system" (Sassen 2007, p.5). Cited by Sassen (2007, p.213-214) and of obvious influence on her thinking, Ulrich Beck's (2006) "methodological cosmopolitanism" is just such a conceptual alternative to "methodological nationalism." For Beck, methodological cosmopolitanism is an approach to the empirical investigation of phenomena related to globalization with three key features:

"a) it distinguishes systematically between the perspective of social actors and that of social scientific observers; b) it replaces the opposition between national either/or 'streams,' 'networks,' and 'scapes' with a both/and typology (transnational, translocal, global-local, global-national, etc.); c) it inquires into the congruence or lack of congruence between actor and observer perspectives." (Beck 2006, p.81)

Regarding the first and third features, Beck underlines the need to utilize both agent and observer perspectives to create a "politics of perspectives (of starting points, modes of access, standards, framings, foregrounds and backgrounds, etc.)" (2006, p.81). He goes on to point out how this "politics of perspectives" can include multiple actor perspectives as well.

Beck's description of "methodological cosmopolitanism" allows for multi-perspectival analysis of a phenomenon related to globalization. Furthermore, Beck adds a further dimension of analysis by differentiating between and including both the perspectives of the social science observer and that of the participant(s). His insistence on allowing for different levels of perspective—for example, local-global, transnational, global-national—while allowing for specific foci (for instance, a transnational study with a local focus, his example of which would be a study of transnational lifestyles of Turks in London) provides me with possible models through which to conceptualize my research.

Beck's contributions laid the groundwork for what he calls the latest phase in the social science study of globalization, the question of what cosmopolitanism means in practice (Beck 2009, p.xii). Studies of "cosmopolitanism in practice" refer to research that is not content with identifying individuals or classes as more or less cosmopolitan (versus more or less local or national), but those that investigate how "cosmopolitan ideas, narratives, and values, which are institutionally-imbedded, are shaping everyday life experiences and practices," and how "ordinary individuals and groups make sense of their identities and social encounters in ways that can be said cosmopolitan" (Nowicka and Rovisco 2009b, p.1):

"[C]osmopolitanism can be seen as *a mode of self-transformation* [emphasis in original], which occurs when individuals and groups engage in concrete struggles to protect a common humanity and become more reflexive about their experiences of otherness. [...] A key assumption here is that people can *actually* [emphasis in original] become more cosmopolitan in ways that are both reflexive and emotional." (Nowicka and Rovisco 2009b, p.6)

In this tradition, Kennedy studied "The Middle Class Cosmopolitan Journey" of skilled workers and professional non-United Kingdom migrants in Manchester (Kennedy 2009). With emphasis on his participants' sociological careers, he found that their cosmopolitanism was not a fixed quality, but "an evolving one" that followed a "trajectory." Likewise, Rovisco (2009, p.182) studied how young Portuguese volunteers in Africa used "cosmopolitan ideas and values (e.g., openness, selflessness, solidarity, defense of an essential humanity) as cultural resources to negotiate patterns of cultural proximity and distance with people and culture they experience as different from them." Of course the study of specific instances of "cosmopolitanism in practice" broadly speaking did not start just with Nowicka and Rovisco (2009a), and includes work by Zubaida (1999), Thompson and Tambyah (1999), Appadurai (2002), Abbas (2002), Kurasawa (2004), Caldwell et al. (2006), and Woodward et al. (2008). This earlier research analyzed the global in the local or national, and examined actually existing cosmopolitan attitudes and practice. However, the studies all tend to be qualitative portraits or quantitative snapshots in time of cosmopolitans or quasi-cosmopolitans invested to various degrees in

various strands of cosmopolitan outlooks. That is, there is an emphasis on product over process—without even speculation on what conditions lead to produce cosmopolitan ways of thinking and acting. Also, while the Woodward et al. (2008) and the consumer behavior studies (Thompson and Tambyah 1999, Caldwell et al. 2006) were carried out with formal research designs, the others relied more on discursive memory, experience, readings, and anecdote. What differentiates the cosmopolitanism in practice research agenda from other approaches to the study of transnational existences or of localized globalization effects is:

1. A focus on *how* individual cosmopolitan identities and global ethics orientations develop.
2. Recourse to empirical social science research tools.

Like other studies of globalized individuals, the global citizenship literature—whether enthusiastic (Dower 2003, van Hooft 2009, Cabrera 2010) or more critical (Falk 1993, Matthews and Sidhu 2005, Gaudelli 2009)—also tends to be more exhortative, theoretical, and/or anecdotal than empirical. An important exception is Schattle’s interview study (2008) of over a hundred self-described “global citizens.” Schattle found three primary and three secondary concepts of global citizenship that these individuals held of themselves:

1. [Primary] global citizenship as awareness, including “self-awareness” and “outward awareness.”
2. [Primary] global citizenship as responsibility, including “principled decision-making” and “solidarity across humanity.”
3. [Primary] global citizenship as participation, including “voice and activity” and “calls for accountability and reform.”
4. [Secondary] global citizenship as cross-cultural empathy, including “engagement across cultures” and “being the Outsider.”
5. [Secondary] global citizenship as achievement.
6. [Secondary] global citizenship as international mobility, including “mobility independent of citizenship status,” and “mobility with implications for citizenship status” [i.e., privileged passports].

The first four concepts have equivalents in the cosmopolitanism as global ethics discourse. The last two concepts instead recall the discussions of cosmopolitanism as privilege.

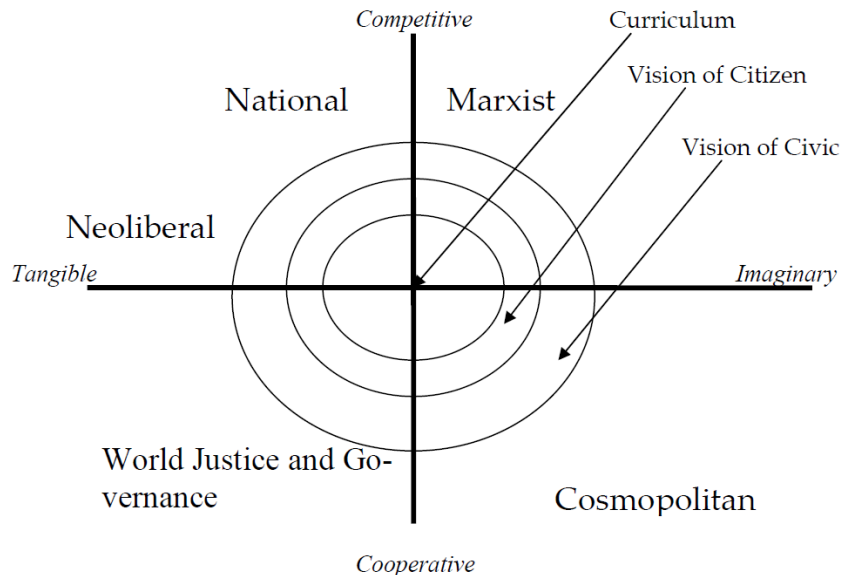
Thus, not all global citizenship discourses are synonymous with those of cosmopolitanism as a global ethic. Figure 2.3 gives a visual representation by Gaudelli (2009) of various global citizenship discourses, which he arranges along axes meant to show the degree to which these contrasting discourses

incorporate competitiveness or cooperation into their world vision, and the degree to which the discourses are embedded in real-world institutions and organizations (“tangible”) or are future- and normative-oriented (“imaginary”). The Marxist version thus envisions competition between the ruling and working classes (the “global citizens” within Marxism being “proletarian collectives that cross borders, in many cases reuniting diasporically oppressed peoples” p.73), but is not embodied into real-world structures according to Gaudelli. Cosmopolitan discourses, depicted in the bottom half of Gaudelli’s graphic, have been divided.

1. On the left Gaudelli portrays what Vertovec and Cohen (2002) called “a political project oriented toward building transnational institutions”—and so already in part realized through international human rights legislation and political bodies such as the United Nations and the world justice courts.
2. On the right, Gaudelli points to a less institutionalized version of cosmopolitanism, which he says leverages “grassroots coalitions” and NGOs such as Amnesty International and Doctors without Borders, but that, given its emphasis on protecting the ‘local,’ does not have a clear conception of citizenship at a planetary level.

Figure 2.3: Taxonomy of global citizenship discourses (Gaudelli 2009)

1.1 Heuristics of Global Citizenship



Gaudelli importantly draws attention to the prevalence of neoliberal and national orientations toward global citizenship. Nationalist discourse about global citizenship depicts, at the international level, “an unruly and violent world” in which “the best way to preserve stasis is to maintain the superordinate position of the nation-state system” (Gaudelli 2009, p.72). Internally, this position would hold, in the

arguments by Rorty cited above, that civic participation is only possible at the national level. In this view, national citizenship thus trumps “metaphysical” global citizenship, which is portrayed as a shibboleth and danger to “a relatively balanced, if unequal, global order” (Gaudelli 2009, p.72). Instead, the neoliberal view—Thomas Friedman (2000, 2006) is representative here—gives a more positive twist to what appeared in my earlier discussion to represent cosmopolitanism as privilege:

“Neoliberals recognize the rootedness and affiliation of people but believe that the merger of traditional conceptions of self will hybridize and relocate within a hypermarket global economy. [...] [O]ne’s participation in capital, either as investor, consumer, or entrepreneur, constitutes an act of citizenship.” (Friedman 2000, cited in Gaudelli 2009, p.71)

Global citizenship in the neoliberal view is thus very much a combination of “the class consciousness of frequent flyers” (Calhoun 2002) with some of the more privileged elements (achievement, mobility) that Schattle (2008) found with his participants, with the possibility for doing good thrown in.

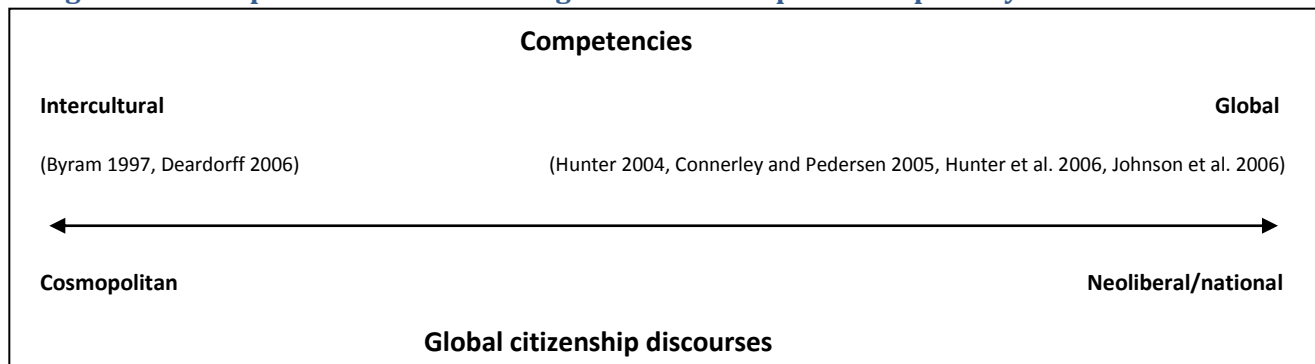
In the neoliberal view, one does good not by opposing the “economic system,” but by getting it to work for “social ends” (Friedman 2000, cited in Gaudelli 2009, p.71). Friedman’s conception as depicted by Gaudelli thus contrasts with Sassen’s depiction of global elites, which underlined the persistence of local ties and narrow corridors of professional and/or economic interest. Friedman and Sassen may in fact be observing the same subjects, and their difference in evaluation may reflect their own worldview and politics. Nonetheless, Sassen’s global elites and Friedman’s neoliberal global citizens clearly reside in the top left quadrant of Gaudelli’s taxonomy in Figure 2.3.

One important commonality we see among both descriptions of cosmopolitan identities (Hannerz 1996, Vertovec and Cohen 2002, Appiah 2006) and global citizenship discourses (Schattle 2008) is the inclusion of a degree of competency or skill in navigating cultures other than one’s own. de Wit refers to these as “global-transnational-intercultural-international” competencies (2002, p.118) with the explicit intent of suggesting that “there is more overlap than difference” in the numerous categorizations and labeling of these competencies in the literature. Indeed, citing the extensive literatures on intercultural competency (Deardorff 2009) and intercultural communication (Kim 2001, Gudykunst 2005), Spitzberg and Changnon (2009, pp.36-45) list over 300 “concept and factor labels associated with interpersonal, communicative, and intercultural competence,” pointing to the “extensive commonality across these models” albeit with “many conceptual wheels...being reinvented.” However, while it is true that there are many commonalities in skill areas listed in the theoretical literature, I argue that the descriptions of such competencies vary considerably in terms of what the competencies are implied to be used *for*. That

is, there is a wide variation in the answer to the question, global-transnational-intercultural-international competencies *for what?* I think there are important differences among how these competencies are conceived—differences that correspond broadly to those found in Gaudelli’s divisions of global citizenship discourses.

In an earlier study (Starcher 2007), I claim that these descriptions follow a continuum with an implied emphasis on responsible world citizenship, peace, and mutual understanding on one pole (Byram 1997, Deardorff 2006), and a more instrumental emphasis on “global competency” at the other, the most extreme version of which is as the ability “to parachute into any country and get the job done” (Swiss Consulting Group 2002). This continuum could be conceptualized as one between ethical cosmopolitanism and other potentially less benevolent realities, as represented in Figure 2.4.

Figure 2.4: Comparative continuum of global citizenship and competency discourses.



The ethical component in Byram’s 1997 framework (see also Byram and Zarate, 1994) is in part evident from his analysis of the factors in intercultural communication competence:

- *Saviors* (knowledge of self and other; of interaction, individual and societal)
- *Savior comprendre* (skills of interpreting and relating)
- *Savoir s’engager* (political education, critical cultural awareness)
- *Savoirs apprendre/faire* (skills of discovering and/or interacting)
- *Saviors être* (relativising one’s self, valuing others)

Critical cultural awareness, relativizing one’s self, and valuing others are not value-neutral, nor easily instrumental in nature. Byram explicitly cites (1997, pp.44-45) peace education and “taking international standards of human rights” as starting points for making explicit in formal school settings the “political dimension of language and culture teaching.” The first of his teaching and learning objectives is

“[w]illingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable.” (Byram, 1997, p.57)

I argue that this is far from “parachute[ing] into any country and get[ting] the job done” (Swiss Consulting Group 2002), which follows a tradition—for example, those of Hofstede (1994) or Trompenaars (1997)—of emphasizing international business expertise and effective leadership of multicultural organizations rather than working toward positive change through cultural pathways and/or intercultural understanding.

Deardorff’s work on “intercultural competence as an outcome of [HEI] internationalization” (2006) is less explicit than Byram’s about the *what for?* of teaching and learning of intercultural competencies given her research aims and methods; nevertheless, the net result is similar to Byram’s. Deardorff surveyed administrators at HEIs “dedicated to internationalization” and interviewed 23 intercultural communication scholars, using a Delphi technique to arrive at consensus on definitions of intercultural competence. The highest scoring definition from the administrators was

“[intercultural competence is] knowledge of others, knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others’ values, beliefs and behaviors; and relativizing one’s self. Linguistic competence plays a role.” (Deardorff 2006, p.247)

The intercultural communication scholars instead posit individual personal attributes such as “curiosity, general openness, respect for other cultures, cultural awareness, various adaptive traits, cultural knowledge (both culture specific and theoretical –deep cultural knowledge)” and reached consensus on specific skills (analyze, interpret, relate, listen and observe) and cognitive ability (comparative thinking and cognitive flexibility).

Milton Bennett’s Cultural Sensitivity Scale (Bennett 1993) is another influential model in the intercultural competency literature. He posits development along stages that move from ethnocentric to increasingly ethnorelative positions. Components at each stage are what Bennett calls “intercultural mindset” [recognition of cultural difference and position attitude], “intercultural skillset” [choosing appropriate behavior], and “intercultural sensitivity” [“the ability to experience cultural difference in sophisticated ways”] (Bennett 2001, p.2).

In addition to intercultural competency considerations, ethical cosmopolitan and global citizenship discourses are often invoked in the higher education literature as a rationale for internationalization of the curriculum, international education in general, and civic education. Much rarer are studies in higher

education which take up the call for empirical investigation of really-existing cosmopolitanism, or cosmopolitanism in practice, in the context of the university.

The higher education literature makes explicit use of cosmopolitan theory as a backdrop for educating for global citizenship and the cultivation of intercultural competencies. Cornwell and Stoddard (1999) cite the ethical and political positions of Nussbaum (Nussbaum and Cohen 1996, Nussbaum 1997), and Cheah and Robbins (1998) in arguing that the aims of intercultural studies (education for multiculturalism in the United States) and international studies (education about the world outside of the United States) come together in the student learning goals of

1. understanding diverse cultures and understanding cultures as diverse,
2. developing intercultural skills,
3. understanding global processes, and
4. preparing for citizenship, both local and global. (Cornwell and Stoddard 1999, p.21)

Stoddard and Cornwell (2003) went on to utilize Bhabha's concept of "vernacular cosmopolitanism" (Bhabha 1994, 2001) to give additional emphasis to educating for perspective-taking from subaltern, "peripheral" standpoints. Returning to competency discourses, Cornwell and an international group of co-authors (Bennett et al. 2012) later explicated a "foundational [global] education for the twenty-first century" through helping students acquire

- literacies for global stewardship (scientific understanding, cultural understanding, understanding of global issues),
- skills for global engagement (including "the ability to work, negotiate, socialize, and play with people of different cultural backgrounds" and mastery of a foreign language), and
- dispositions for global engagement (respect, vulnerability, hospitality, compassion, agency, agility, fairness, service and leadership).

From a non-US perspective, Blasi (2005) also emphasizes the commonalities between education for living peacefully within multiethnic and multicultural societies and education necessary for understanding across national cultures in describing the work around "intercultural dialogue" of the International Association of Universities (IAU). However, care should be taken in assuming that the US and non-US perspectives on conflating multicultural education with international education are the same. US authors who promote international education typically stress the parochial, US-centric nature of North American life (Stearns 2009), while at the same time they risk interpreting concern with

multicultural diversity in terms of racial issues in the United States, particularly regarding African-Americans—descendants of individuals forcibly brought to the continent in slavery, who have shared the same language and national context with the historically dominant white population for many generations. It is not at all clear that “intercultural dialogue [aimed] at considering ...multiple viewpoints as expressions of different worldviews” (Blasi 2005, p.372) means the same thing when considering white-black relations in the United States as it does concerning exchanges between persons from completely different cultural, national, and linguistic contexts brought into much more recent contact. This conflated understanding is, as Stearns puts it, the “enticing confusion between multicultural education efforts, often resolutely American despite international derivatives, and global exposures” (Stearns 2009, p.6).

Stearns is not quite sanguine about the possibilities of achieving anything like the “do-goodism” (Stearns, 2009, p.27) implied by the title of work, “Educating Global Citizens in Colleges and Universities:

“On educating global citizens...cynicism can range...freely. [...] Global education does not dictate a single point of view or even a commitment to internationalism. The goal is to provide appropriate levels of information and, above all, appropriate skills. There can be no assumption that students will all use these in the same ways.” (Stearns. 2009, p.27)

Stearns’ position—that global learning and intercultural skills do not necessarily carry with them a cosmopolitan global ethic (recalling once again Appiah’s Sir Richard Francis Burton)—corroborates the conflicting conceptions of intercultural and global competencies examined above, which is of special importance given that these competencies are often invoked as a rationale for global education.

However, Stearns is in the minority, at least in the North American higher education literature, concerning both more idealistic goals for global education and especially the connections between multicultural education and global learning. In fact, the emerging dominant position adds optimistically yet a third component: civic engagement (Schneider 2007, Schultz et al. 2007, Jacoby 2009). This spirit is captured by Slimbach (2010, p.9), who argues in a publication intended for US students preparing to study abroad that “global learning must be not only *in* the world but also *for* it” [emphases in the original], whose defining rationale should be promoting the “common good” and “healing ...a broken world.”

While acknowledging that educational travel by first-world students runs the risk of being no more than a superficial re-enactment of global inequalities, Slimbach clearly believes in its potential for “developing a nuanced understanding of our host culture, and grasping our potential to either benefit or damage it”

(Slimbach 2010, p.10). Lewin (2009) also warns against the commercialization and often superficial nature of many study abroad experiences—“turning ... our students into global consumers”—and acknowledges the existence of suspicion that service projects in developing nations become “a kind of poverty tourism that reinforces stereotypes of themselves and others” (Lewin, 2009, p.xiv). However, he in turn dedicates his volume (Lewin 2009), whose subtitle includes “Quest for Global Citizenship,” to

“essays [that] show how to democratize study abroad and orient it toward developing critical individuals who are capable of analyzing power structures, building global community, or tangibly helping to improve the lives of people around the world.” (Lewin 2000, p.xv)

Gacel-Ávila (2005), from a Mexican perspective, continues in the same vein, framing the internationalization of higher education as a response to globalization:

“In this new global environment, one of the basic and fundamental functions of a university should then be the fostering of a global consciousness among students, to make them understand the relation of interdependence between peoples and societies, to develop in students an understanding of their own and other cultures and respect for pluralism. All these aspects are the foundations of solidarity and peaceful coexistence among nations and of true global citizenship [...] making global phenomena understandable while promoting intercultural understanding and sustainable human development.” (Gacel-Ávila 2005, p.123)

Others have a much more pessimistic view. Zemach-Bersin (2007) savages the rationales for the whole enterprise she finds in the policy documents of US federal agencies and organization for higher education. “[T]he discourse of study abroad surreptitiously reproduces the logic of colonialism, legitimizes American imperialist desires, and allows for the interests of US foreign policy to be articulated through the specious rhetoric of global universality.” She explicitly attacks the global citizenship discourse in US higher education on the basis of its exclusivity:

“[T]he ability to become a global citizen is dependent on the extent to which an individual is able to attain international knowledge through pre-approved and closely monitored educational channels that are based in the United States. The attainment of such knowledge is further dependent on the privileges of mobility, economic comfort, and sociopolitical freedoms. Global citizenship, therefore, is an identity available and granted to some but not to others.” (Zemach-Bersin 2007, p.21)

Essentially, what she is objecting to in this passage is a variation and combination of Sassen’s depiction of global elites and their narrow connections with a home base, along with those who represent the neoliberal and nationalist global citizenship discourses described by Gaudelli.

Zemach-Bersin criticizes an explicit, clearly existing rationale for the internationalization of higher education from a national security and competitiveness perspective. At the level of both national

governing bodies and international organizations, as well as individual institutions, de Wit (2002) identifies a number of political, economic, cultural/social, and academic rationales for the internationalization of higher education—such as peace and understanding, stronger national competitiveness on the global market, national security or, more prosaically, better balance of payments or a balanced institutional budget through foreign student tuitions—which could clearly be parsed, and then arranged along the axes of the global citizenship discourses identified by Gaudelli. Bjarnason et al. (2000) are even more explicit about the contradictory “motives for espousing...internationalization” by higher education institutions, giving as examples:

- Belief in multiculturalism, harmony
- Self preservation: financial gain / survival
- Political/economic reconstruction and development
- Scientific development
- Commercial imperialism
- Academic colonialism
- Altruism: Third world development
- Transmission of cultural values

Bjarnason et al. 2000 also acknowledge the tendency for internationalization initiatives “to be less concerning with citizen forming and giving critical feedback to society.”

The internationalization of higher education—defined as “the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of post-secondary education” (Knight 2003)—can thus proceed at the level of both the nation and the individual institution (and even of supranational bodies such as the European Union and the United Nations). Internationalization, de Wit insists, is a *process* through which an institution (or an educational system) more closely introduces international elements into its “major functions”—practices, policies and organization— which he describes using words like “infuse...integrate...permeate...incorporate.” He denotes such a process of internationalization as a strategy or choice among options (de Wit 2002). For individual institutions, Knight (2004) lists a number of program and organizational means through which these strategies can be carried out, as shown in Table 1. While not even this long list exhausts the possible elements composing an HEI internationalization strategy, it points to the fact that internationalization activities

can be going on simultaneously in different parts and at different levels of power in the university (“governance” and “operations” as compared to, for example, “programs”). Nearly each of these could constitute areas for studying the underlying discourses of global citizenship and/or internationalization, with clear potential for conflicting orientations within the same institution. In terms of university leadership of internationalization initiatives, Davies (2007) argues that “the trick is to elevate [the locus of such initiatives] to higher levels in the organization.”

Table 2.1: Program and organizational strategies for the internationalization of institutions of higher education (Knight 2004, pp.14-15).

Program Strategies		Organization Strategies	
Academic programs	Student exchange programs	Governance	Expressed commitment by senior leaders
	Foreign language study		Active involvement of faculty and staff
Research and scholarly collaboration	Internationalized curricula	Operations	Articulated rationale and goals for internationalization
	Area or thematic studies		Recognition of international dimension in institutional mission statements, planning, and policy documents
	Work/study abroad		
	International students		
	Teaching/learning process		
	Joint/double-degree programs		
	Cross-cultural training		
	Faculty/staff mobility programs		
	Visiting lectures and scholars		
	Link between academic programs and other strategies		
Research and scholarly collaboration	Area and theme centres	Operations	Integrated into institution-wide and department/college-level planning, budgeting, and quality review systems
	Joint research projects		Appropriate organizational structures
	International conferences and seminars		Systems (formal and informal) for communication, liaison, and coordination
	Published articles and papers		Balance between centralized and decentralized promotion and management of internationalization
	International research agreements		Adequate financial support and resource allocation systems
	Research exchange programs		

<u>External relations:</u> Domestic and cross-border	<u>Domestic:</u> Community-based partnerships with nongovernment organization groups or public/private sector groups Community service and intercultural project work	Services	Support from institution-wide service units, i.e., student housing, registrar, fund-raising, alumni, information technology Involvement of academic support units, i.e., library, teaching and learning, curriculum development, faculty and staff training Student support services for incoming and outgoing students, i.e., orientation programs, counseling, cross-cultural training, visa advice
	<u>Cross-border:</u> International development assistance projects Cross-border delivery of education programs (commercial and noncommercial) International linkages, partnerships, and networks Contract-based training and research programs and services Alumni-abroad programs		
Extracurricular	Student clubs and associations International and intercultural campus events Liaison with community-based cultural and ethnic groups Peer support groups and programs	Human resources	Recruitment and selection procedures that recognize international expertise Reward and promotion policies to reinforce faculty and staff contributions Faculty and staff professional development activities Support for international assignments and sabbaticals

In this vein, Haigh (2008) identifies the potential within the same institution for pernicious economic motivations for HEI internationalization efforts, alongside thrusts towards “planetary citizenship” discourses—which he equates with Education for Sustainable Development (ESD) and Education for Democratic Citizenship (EDC), much like his counterparts do in the US with their emphasis on the synthesis of global, domestic multicultural, and civic education (Schneider 2007, Schultz et al. 2007, Jacoby 2009). Drawing on his experience in internationalizing the geography curriculum at his UK institution (Haigh 2002), Haigh promotes “emphases on personal and ethical responsibilities to the environment and future that contrast with current competitive individualism” (Haigh, 2008, p.427). He identifies the latter with “management systems that take commerce as their mode,” claiming that “while instructors strive to ensure that learners consider their responsibilities through ESD and EDC, their message is being contradicted by their [institutional leadership] context” (Haigh, 2008, p.427).

A parallel dichotomy can be drawn from the characterization of “ideology driven” and “market driven” international schools (Matthews 1988, cited in Hayden and Thompson 1995), where the former align with internationalist ideals and the latter refer to schools developed to meet the needs of particular expatriate communities. As Hayden and Thompson point out (1995, p.337), there is clearly a need to consider these together as melded in a single institution, using the example of the International School of Geneva. Thompson, with James Cambridge, writes later that “international education, as currently practiced, is the reconciliation of a dilemma between ideological and pragmatic interests” (Cambridge and Thompson 2004, p.164). They state international schools must strike a balance between two

conflicting paradigms, which they term “the context of internationalism” and “the context of globalization.”

“The ideological ‘internationalist’ current of international education may be identified with a progressive view of education that is concerned with the moral development of the individual by attempting to influence the formation of positive attitudes towards peace, international understanding and responsible world citizenship. The pragmatic ‘globalist’ current of international education may be identified with the processes of economic and cultural globalization, expressed in terms of satisfying the increasing demands for educational qualifications that are portable...and transferable..., and the spread of global quality standards through quality assurance processes such as accreditation.” (Cambridge and Thompson, 2004, p.164)

This formulation corresponds to the demarcation, identified by Cambridge in an earlier work (2003), between international schools with “globalist missions” and those with “internationalist missions.”

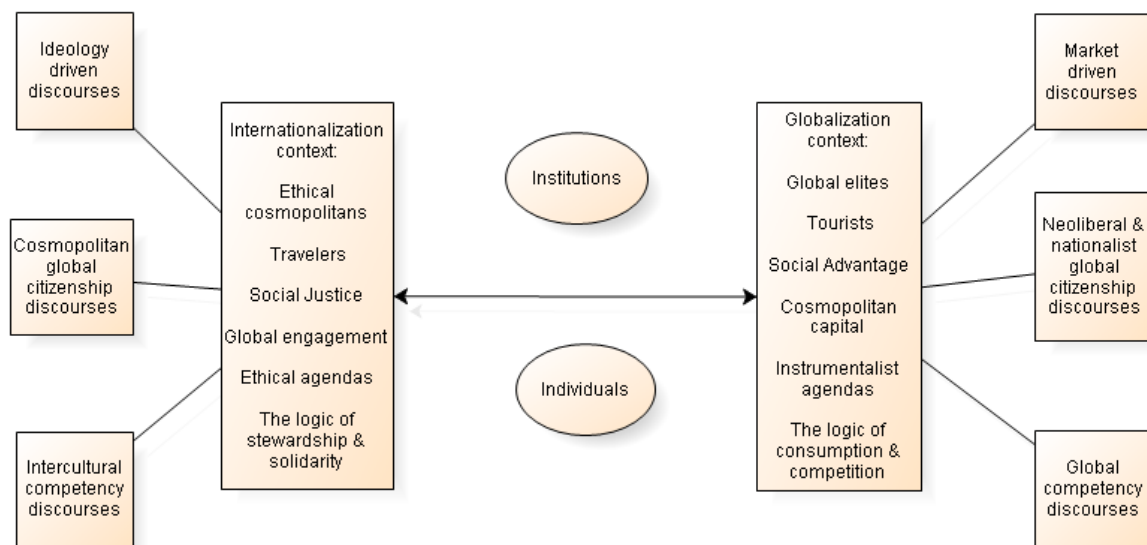
Marshall (2011) references Nussbaum (2002), Weenik (2008), and Urry (1998) in identifying a “plurality of global citizenships” with the potential to “clash with other [global citizens] if they have different agendas” (Marshall, 2011, p.184). In addition to positions I have already included in this literature review, Marshall notes technical-instrumental agendas in education for global citizenship, which she aligns with “pragmatic and...neo-liberal understandings.” In particular, she uses Weenik’s concept of “cosmopolitan capital”—using international education, sojourns abroad, and transnational social networks as a form of social capital for a social reproduction strategy aimed at “giv[ing] their offspring a competitive edge in the globalizing social arenas” (Weenik 2008, cited in Marshall 2011, p.183)—to differentiate between international education for “social advantage” and international education for “social justice” (Whitehead 2005, cited in Marshall 2011, p.185). Marshall, too, sees oppositions in how different global citizenship education discourses conceptualize pedagogical aims:

- *“Global knowledge:* economic knowledge or learning for the global knowledge economy, versus that relating more to global social justice, poverty alleviation, social development and social change.
- *Global engagement:* in the global economic arena (e.g. aspiring to become part of the global capitalist system) or global social justice arena (e.g. being outraged by social injustice).”

Drawing together the foregoing discussions of cosmopolitanism and global citizenship discourses, and of their utilization for international education, Figure 2.5 gives a necessary oversimplification, for the purposes of illustration, of the parallels among some of the dichotomies I have identified. Part of the oversimplification, of course, is due to the “methodological nationalism” nature of the term ‘internationalization’ itself, which implies nationally bounded ‘homes’ and ‘foreign’ contexts ‘abroad.’ I

will show in **Chapter 3 Methods** how these discourses can be better conceptualized as composing parts of the “social worlds/arenas” (Clarke 2005) in which cosmopolized individuals act. For the purposes of this discussion, however, it is sufficient to note how an organization—and as I will argue from the empirical evidence gathered in this thesis, even an individual person— simultaneously embodies and moves according to conflicting rationales and in contrasting contexts. At all levels of the internationalization of higher education project therefore, I am claiming that what is “infused, integrated, permeated, and incorporated” is, in fact, contradiction.

Figure 2.5: Institutions and individuals between internationalization and globalization contexts.



Lewin summarizes the situation less negatively, as

“[w]ithin [the] new global order, the need for students to obtain extensive exposure to the perspectives and practices of other cultures has been deemed essential for purposes of peace and prosperity, however one defines these terms. [...] Much more attention is now paid to developing knowledge, skills, attitudes, and experiences necessary either to compete successfully in the global marketplace or to work toward finding and implementing solutions to problems of global significance.” (Lewin 2009, p.xiv)

Lewin thus recognizes the same dichotomy I am proposing and, as we have already seen, in the end clearly aligns himself with what I am calling *education for cosmopolitanism*. Nevertheless, his position fails to include *education of cosmopolitans*. That is, his research emphasis on the industry of study abroad for US students leads again to a sort of “methodological nationalism” that does not account for

hybridization, and that suffers from the same monolingual/monocultural exceptionalism that often distinguishes the US perspective.

I also do not want to overstate the nefarious nature of consumption by individuals. I am convinced by the work of Daniel Miller (2010, 2012)—as well as by my own experience as a son, husband, father, and grandfather—that what we call consumption (shopping) is most often love by another name: a way of maintaining social networks and ultimately an act that can be as morally selfless as apparently more grandiose acts of world citizenship. What I characterize as “the logic of consumption and competition” in Figure 2.5 is not meant to be pejorative, but merely descriptive of some of the positions identified in the discussion above. Miller also reminds us, from his anthropologist’s perspective, how

“[t]he universals fly apart from the particular. Economists, psychologists and human rights lawyers come up with more general models that claim to represent humanity...[b]ut these universals become detached from the very specifics of our humanity and cultural differences that remain meaningful.” (Miller 2010, p.9)

The most important terms in my Figure 2.5 are those in the middle: the individuals and institutions which potentially are influenced by, create and embody these contradictory ideological dialectics, which will not be resolved if not in the sort of Hegelian synthesis that Miller proposes (2010, p.10).

Such theoretical considerations, though important for understanding how organizations and individuals may conceive of themselves and what they do, are still far from constituting empirical study of how these discourses are enacted in practice. Indeed, research into cosmopolitanism in practice at universities is still relatively rare. Exceptions include work by Rizvi (2005a, 2005b), Gunesch (2002, 2004), and a number of contributors to the international school literature (Pettibone 2001, Fail et al. 2004, Matthews and Sidhu 2005, Fail 2007). While arguing for the internationalization of the university curriculum based on “a moral discourse about the need for the people of the world to live together in a more harmonious manner,” Rizvi (2005a, p.399) utilizes more descriptive or even critical conceptualizations of cosmopolitanism (Brennan 1997), cosmopolites (Calhoun 2002) and hybrid identity development (Appadurai 1996, Hall 1996, Clifford 1997, Bauman 1998, Ong 1999) in maintaining that international education experiences must be explored by students, created by educators, and analyzed by scholars using concepts of identity that are not nation-bound or culturally essentialist and that take into account tensions over mobility, privilege, power, and consumerist orientations. These recommendations arose from their analysis of interviews with 41 Indian and Chinese

students completing degrees in Australia, and 38 different students who had returned to those countries after completing their studies in Australia, in which Rizvi concluded,

“international education is indeed a site where cosmopolitan identities are produced, but...the meaning that the students attach to cosmopolitanism is highly contradictory and is linked more to their strategic interests within the emergent global economy and culture than to any broader moral conception.” (Rizvi 2005b, p.4)

Likewise, Gunesch’s work on cosmopolitan identity construction in international education through polylingualism (Gunesch 2002, Gunesch 2004) draws on Hannerz (1992, 1996). Gunesch’s work is striking for its ‘amorality’ in the sense that it avoids ethical global cosmopolitanism discourses, but instead builds a “cosmopolitan matrix” based on Hannerz that posits “cosmopolitan cultural identity...as straddling the global and the local, encompassing questions of cultural mastery, meta-culturality, mobility and travelling, tourism, home and nation-state attachments” (Gunesch 2004, p.251). Gunesch finds that the self-descriptions by eleven multilingual international students on a master’s program in the UK can indeed be convincingly fit into the cells of his matrix to constitute “ideal types” that he labels Advanced Tourist, Transitional Cosmopolitan, and Interactive Cosmopolitan. Of particular importance for my thesis, Gunesch’s study ‘usurps’ the phrase “cosmopolitan education” from Nussbaum and redefines it as “education for cosmopolitanism and of cosmopolitans” (Gunesch 2004, p.26), a conceptualization I share and develop further in this thesis.

While not explicitly named as such, a few contributions to the study of international education at the K-12 level are in fact studies of “cosmopolitanism in practice,” although not all demonstrate empirical social science rigor nor concentrate on global ethical discourses as such. Much like in the Rizvi study (2005b), Matthews and Sidhu (2005, p.49) show how, in the absence of purposeful education for ethical cosmopolitanism, educational institutions “privilege narrowly instrumental cultural capital...perpetuat[ing] and sustain[ing] normative national, cultural and ethnic identities,” creating an international education that is “more likely to produce a neo-liberal variant of global subjectivity.” Studying students at an international school located in the US, Pettibone (2001, p.v) finds that, even though they evidence “contradictions and inconsistencies in the values and beliefs of individual students, particularly with regard to tolerance and compassion...the students share a large group of traditional moral values which reflect good character and good citizenship.” In studying the life history of former international students / third culture kids, Fail et. al (2004) find a wide variety in the degree to which, as adults, they lead “international lifestyles.” Fail (2007, p.111) links existential situations in which they find themselves to purported stages in their identity development, following Marcia’s

Measure of Ego Identity Status (1966), with the least international individual suffering from “identity diffusion” while the most international had reached a state of “identity achievement.”

2.2 Student development through international education

Like the utilization in the international education literature of the concepts of cosmopolitanism, global citizenship, and intercultural competencies, student development theory helps provide a context for my research in this thesis. For example, the Fail et al. study (2004) approaches the substantive and methodological aims of my research in that both have to do with the development of individuals as they pass (my study), or have passed (Fail et. al), through an international education experience. Fail et al. utilize Marcia’s 1966 Measure of Ego Identity Status, an early contribution to human development theory, to help inform the analysis of her data. Consistent with my grounded theory approach, I instead do not adopt or synthesize *a priori* any particular framework. Following Pascarella and Terenzini (2005), I am using the terms “student change,” “student growth,” and “student development”—and even “student learning”—as synonyms, while recognizing the implicit bias of the latter three terms in favor of conceptualizations that would have students moving through increasingly more desirable stages of maturity. In this section, I concentrate on those models specifically concerned with student development through international education.

Models of intercultural development more closely defined follow explicitly out of the larger student development literature (Weidman 1989, Evans et al. 1998, Hamrick et al. 2002, Pascarella and Terenzini 2005, Weidman 2006). While most such US models, such as Tanaka’s 2002 Intercultural Theory of Student Development, tend to be more exclusively about interracial and interethnic encounters within a North American multicultural context, King and Baxter Magolda’s Developmental Model of Intercultural Maturity has the scope for a less nation-bound conceptualization. King and Baxter Magolda (2005) synthesized their own work as well as that of a large number of colleagues into a three-part theoretical framework that traces student development towards “intercultural maturity” along cognitive, intrapersonal, and interpersonal lines (Table 2.2).

Table 2.2: A three-dimensional developmental trajectory of intercultural maturity (King and Baxter Magolda 2005).

Domain of Development and Related Theories	Initial Level of Development	Intermediate Level of Development	Mature Level of Development
<i>Cognitive</i> (Baxter Magolda, 1992, 2001; Belenky et al., 1986; M. Bennett, 1993; Fischer, 1980; Kegan, 1994; King & Kitchener, 1994, 2004; Perry, 1968)	Assumes knowledge is certain and categorizes knowledge claims as right or wrong; is naïve about different cultural practices and values; resists challenges to one's own beliefs and views differing cultural perspectives as wrong	Evolving awareness and acceptance of uncertainty and multiple perspectives; ability to shift from accepting authority's knowledge claims to personal processes for adopting knowledge claims	Ability to consciously shift perspectives and behaviors into an alternative cultural worldview and to use multiple cultural frames
<i>Intrapersonal</i> (Cass, 1984; Chickering & Reisser, 1993; Cross, 1991; D'Augelli, 1994; Helms, 1995; Josselson, 1987, 1996; Kegan, 1994; Marcia, 1980; Parks, 2000; Phinney, 1990; Torres, 2003)	Lack of awareness of one's own values and intersection of social (racial, class, ethnicity, sexual orientation) identity; lack of understanding of other cultures; externally defined identity yields externally defined beliefs that regulate interpretation of experiences and guide choices; difference is viewed as a threat to identity	Evolving sense of identity as distinct from external others' perceptions; tension between external and internal definitions prompts self-exploration of values, racial identity, beliefs; immersion in own culture; recognizes legitimacy of other cultures	Capacity to create an internal self that openly engages challenges to one's views and beliefs and that considers social identities (race, class, gender, etc.) in a global and national context; integrates aspects of self into one's identity
<i>Interpersonal</i> (M. Bennett, 1993; Chickering & Reisser, 1993; Gilligan, 1982; Kegan, 1994; Kohlberg, 1984; Noddings, 1984)	Dependent relations with similar others is a primary source of identity and social affirmation; perspectives of different others are viewed as wrong; awareness of how social systems affect group norms and intergroup differences is lacking; view social problems egocentrically, no recognition of society as an organized entity	Willingness to interact with diverse others and refrain from judgment; relies on independent relations in which multiple perspectives exist (but are not coordinated); self is often overshadowed by need for others' approval. Begins to explore how social systems affect group norms and intergroup relations	Capacity to engage in meaningful, interdependent relationships with diverse others that are grounded in an understanding and appreciation for human differences; understanding of ways individual and community practices affect social systems; willing to work for the rights of others

The cognitive “trajectory” evidences many concepts from Baxter Magolda (1992), King and Kitchener (1994), and Perry (1999), but with greater emphasis on developing the sort of cross-cultural frame-shifting capacities we have seen in the intercultural communication and cosmopolitan literatures (Bennett et al. 1977, Hannerz 1990, and Byram and Zarate 1994). Likewise, King and Baxter Magolda’s (2005) intrapersonal dimension gives greater explicit visibility to aspects of personal identity development in multicultural contexts than those models (Marcia 1966, Chickering and Reisser 1993)

from which they are drawn. It should be noted, though, that the King and Baxter Magolda description of intrapersonal development, though it explicitly opens up to contexts beyond the nation-state, still seems to stop short of the sort of selective hybridity approached by Bennett with his Intercultural Sensitivity Model (1993) or by Hannerz (1992). Finally, it is interesting to note how King and Baxter Magolda's "interpersonal dimension" explicitly references a position towards peace and social justice—"willing to work for the rights of others"—thus taking a position towards the left of my Figure 2.4 on intercultural versus global competencies. King and Baxter Magolda emphasize how theirs is a holistic model, with development in one domain affecting development in the others. They explicitly cite cognitive development as allowing for the ability to switch frames of reference and context of behavior necessary for maturity in the intrapersonal and interpersonal dimensions, as we have seen with Bennett (1993).

The King and Baxter Magolda framework is clearly developmental in nature. A much more elaborate developmental framework is the very influential Common European Framework for language teaching and learning (Council of Europe 1996), which also includes socio-cultural objectives derived from the work of Byram and Zarate (1994). Byram and Zarate (1997) later emphasized "acting interculturally" as a way of mediating between two cultures. This equates the "intercultural speaker" with the "intercultural mediator," adding a cross-cultural communicative dimension absent from the King and Baxter Magolda framework. Byram (2008) contrasts the "intercultural mediator" with the "bicultural speaker," who may be culturally competent in two societies in a more or less unanalyzed manner, but cannot act as a bridge between them.

Braskamp et al. (2010) operationalized the King and Baxter Magolda framework in their Global Perspectives Index (GPI), a commercial survey aimed at measuring student engagement and global learning. The Braskamp et al. product tries to capture and quantify both personal development and environmental effect by asking respondents for demographic and campus engagement information, along with asking responses along a Likert scale to 40 closed ended statements such as:

14. I am confident that I can take care of myself in a completely new situation.
15. People from other cultures tell me that I am successful at navigating their cultures.
16. I work for the rights of others.
17. I see myself as a global citizen.

Braskamp et al. claim that they have established satisfactory construct validity using item correlation and factoring studies. In one such study in which the GPI was administered to 470 students participating in ten different semester-long study abroad programs, they report “in general students change in their global perspective by studying abroad for a semester, but not equally on all six scales” (Braskamp et al. 2010, p.17). At the same time, the whole proposition of determining complex identity states, communicative competencies, and behavioral repertoires by a thirty-minute survey—and changes in the same by using the survey in a pre- and post-experience testing—remains problematic. I agree with Engberg and Fox, who utilized the GPI, but who nonetheless acknowledged that “... complex measures of holistic student development are not easily captured in student surveys” (2011, p.94).

Underlying most discussions of study abroad effects like Braskamp’s is at least one of four foundational approaches to intercultural adjustment and learning: theories of *culture shock* and *acculturation* (Oberg 1960, Gullahorn and Gullahorn 1963, Berry 1997, Ward et al. 1998, Gudykunst 2005) the *contact hypothesis* (Allport 1954), Kolb’s *experiential learning cycle* (1984) and *transformative learning theory* (Mezirow 1978, 1996, 1997, 2000, Taylor 2008).

The classic version of culture shock theory dates from the 1950s (Oberg 1960), and presents a “U-curve” in which a euphoric “honeymoon” period is followed by a trough of depression and rejection of the host culture, followed in turn by an upward motion toward integration and acceptance. A further elaboration is the “W-curve,” which includes a similar movement of “counter-culture shock” during reintegration after repatriation (Gullahorn and Gullahorn 1963). These hypotheses—particularly the “honeymoon period”—have been refuted by Ward et al. (1998, p.277) who instead found in numerous studies that “both psychological (depression) and sociocultural (social difficulty) adjustment problems were greatest at entry to the new culture.” The 1998 study by Ward et al. utilized questionnaire responses by Japanese students at International Pacific College in New Zealand over the space of a year. They found movement from “separation to at least some level of integration” over the academic year that paralleled their branching out from the seclusion of campus life to “greater access to the host culture and...more exposure to and experience with host nationals” (Ward et al. 1998, p.286). The terms “separation” and “integration” come from the related field of acculturation studies. In this vast literature, some common definitions can be distinguished (Berry 1997, Gudykunst 2005):

- *Assimilation* refers to the situation in which individuals reject their own (often minority) culture and adopt the cultural norms of the host (or dominant) culture.

- In *separation*, instead, an individual seeks to preserve his or her culture of origin by rejecting the dominant or host culture. This is most common in the presence of diasporas/ethnic enclaves.
- *Integration* is the process by which individuals adopt host or dominant cultural norms while maintaining their home culture. This describes a bicultural identity.
- *Marginalization* occurs when someone rejects both the original culture and the host culture.

While these definitions appear to be mutually exclusive, as Ward et al. warn

“[t]he type of group and circumstances surrounding their transition requires careful consideration in the prediction of the relationship between psychological and sociocultural adaptation. (Ward et al. 1998, p.288)

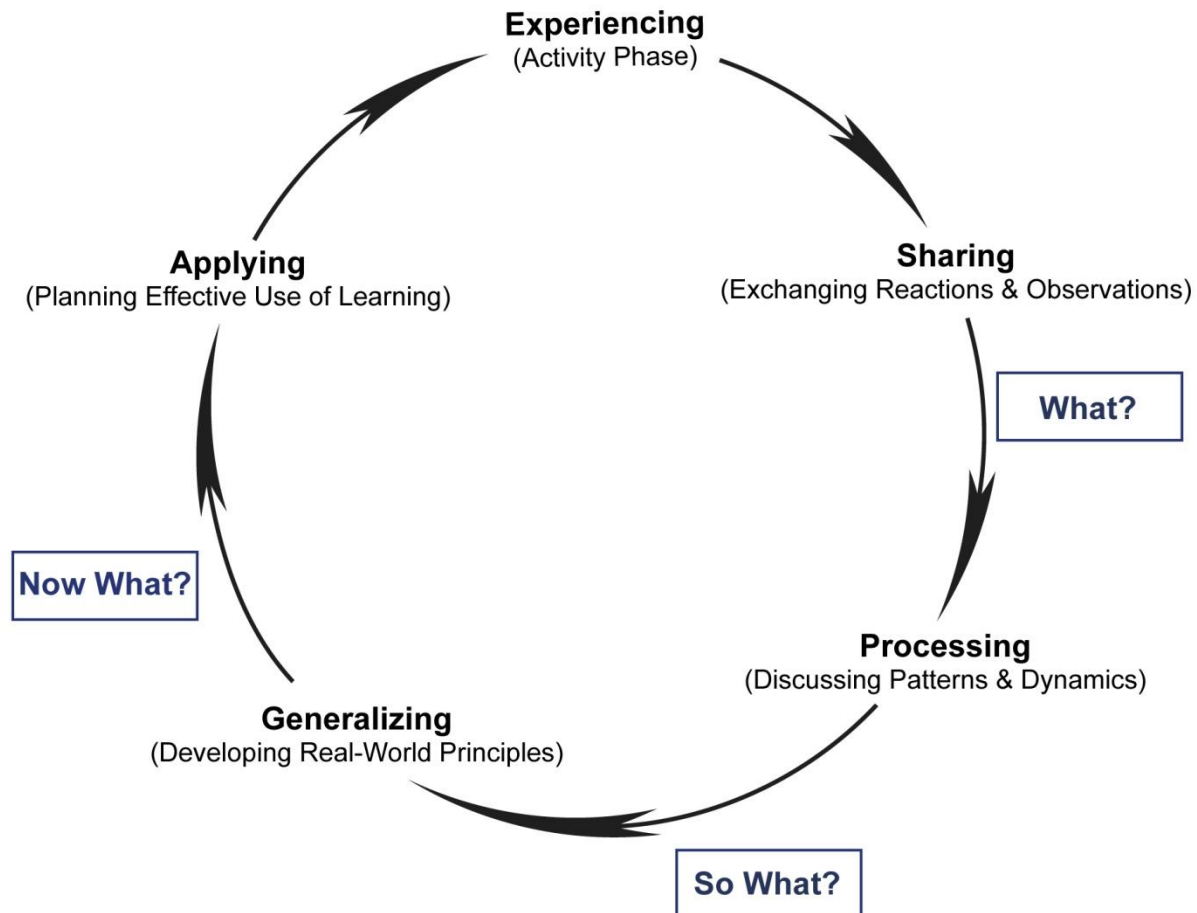
Bennett (2001) and Pascarella and Terenzini (2005) cite the *contact hypothesis* in regard their own theories and reviews. The contact hypothesis posits that interaction between members of different cultures alone is likely to lead to misunderstanding and conflict without participants actively working to recognize cultural differences and to maintain a positive attitude and sophisticated approach toward them (Brislin 1981). Bennett traces the concept back to Gordon Allport (Amir 1969, cited in Bennett 2001). Pascarella and Terenzini place research into study abroad outcomes—as well as that from service-learning initiatives—among investigations into student attitude and value formation, citing the contact hypothesis as a means for explaining increases in “students’ intercultural awareness and tolerance” through structured study abroad experiences (Pascarella and Terenzini 2005, pp.315-317). Reflecting their quantitative emphasis, they conclude from their review of the literature up to the year 2000 that “all of these studies are small-scale and leave uncontrolled numerous factors on which students who study abroad are known to differ from those who do not” (p.316). The exception they cite is the 1990 Study Abroad Evaluation Project (Oppen, Teichler, & Carlson 1990, cited in Pascarella and Terenzini 2005) that reported knowledge gains, but no apparent change in student values aside from “some evidence of the dissolution of stereotypes and of considerable other individual changes that were masked by group averages” (Pascarella and Terenzini 2005, p.317). A follow up analysis (Carlson, Burn, Unseem, and Yachimovicz 1991, cited in Pascarella and Terenzini 2005) of some of the same data showed “higher scores on measures of cultural interests and the importance attached to promoting peace and international cooperation” which Pascarella and Terenzini again discount due to the uncontrolled nature of the data, leaving open the possibility “that the observed differences may have been due to self-selection rather than program effects” (Pascarella and Terenzini 2005, p.317).

Kolb’s *experiential learning cycle* lays out possible ways of structuring intercultural learning experiences. Following Dewey, Kolb (1984) theorized that deep learning came about through cycles of concrete

experience, reflective observation, abstract conceptualization, and active experimentation. This process proceeds in two dimensions: we take in information through concrete experience and abstract conceptualization and we process experience through reflective observation and active experimentation (Pascarella and Terenzini 2005). As shown in Figure 2.6, practitioners—particularly in university service learning contexts (Connors and Seifer 2005, Dumlao 2008)—emphasize that reflection is actually continuous through the process:

“[A]nswers to the *what*, *so what* and *now what* questions are tied together to form a comprehensive and integrated discovery and learning cycle for the student.” (Connors and Seifer 2005)

Figure 2.6: Kolb’s experiential learning cycle, adapted by Connors and Seifer (2005) and Dumlao (2008).



Kolb’s framework helps educators construct experiences that create the conditions necessary to turn cultural contact into positive cultural learning. *Transformative learning theory*, in turn, describes the

nature of the cultural learning to which educators and students should aspire. Initially coined by Mezirow (1978), who continued to elaborate his position into the beginning of the current century (Mezirow et al. 2000), transformative learning theory “continues to be a growing area of study of adult learning ...[whose] growth is so significant that it seems to have replaced andragogy as the dominant educational philosophy of adult education” (Taylor 2008, p.12). Mezirow’s work comes out of the constructivist approach to education that includes that of Dewey, Montessori, Piaget, and Vygotsky; learning—synonymous with change or development—happens when individuals construct meaning from their knowledge and experience of the world. But for Mezirow, not all learning leads to transformative change, which he differentiates from “transmissional” learning (from teacher to student) or “transactional” learning (experience, reflection, and interaction among peers). Instead, with transformative learning, individuals change their assumptions and expectations of the world—their “frames of reference”—through critical reflection on their own beliefs, consciously making and implementing plans that bring about new ways of defining the world. This process, for Mezirow, is a rational and analytical one of reflecting on the increasingly sophisticated levels of content, process and premise (Mezirow 1997).

It is important to note how Mezirow’s description of “transactional” learning approximates Kolb’s experiential learning cycle, which transformative learning transcends as “the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one’s experience in order to guide future action” (Mezirow 1996, p.162), thus representing a highly personalized and individual, irreversible progression toward increased maturity. The two conceptualizations are not incompatible, but Mezirow stresses how transformative learning is a transformation of perspective that brings about “a more fully developed (more functional) frame of reference . . . one that is more (a) inclusive, (b) differentiating, (c) permeable, (d) critically reflective, and (e) integrative of experience” (Mezirow 1996, p.163). This is a life-long process of refining our internal conception of the world to bring it in line with what we perceive as our external reality, allowing us to cope with change. Incidents which lead us to internal change can often be stressful—even painful and traumatic calamitous events and life crises—causing “individuals to question the very core of their existence” (Taylor 2008, p.5). Mezirow in any case emphasizes ratiocination in the process “by which we attempt to justify our beliefs, either by rationally examining assumptions, often in response to intuitively becoming aware that something is wrong with the result of our thought, or challenging its validity through discourse with others of differing viewpoints and arriving at the best informed judgment” (Mezirow 1996, p.46). Taylor (2008) points to a number of theorists following in Mezirow’s wake whose conceptions move beyond solely cognitive development to

include emotional dimensions (Daloz 1986, Kegan 1994, Boyd and Meyers 1988, Cranton 2000, Dirkx 2000, cited in Taylor 2008, p.7), as well as social-political dimensions (Freire 1984, Freire and Macedo 1995, cited in Taylor 2008, p.8).

While most account for frustrated or blocked development, as a whole, student change-development-learning theories lead to 'happy endings' involving integration, commitment, and healthy relations with others, discounting the radical identity shifts of a liquid modernity (Giddens 1991, Bauman 2004) and the ultimate disintegration, which is death. Much older life stage theories (Erikson 1950) could ironically be more cogent in this regard, but once again my study—like almost all other education abroad research—is concentrating on the late adolescent/very early adult years of the traditional-aged university student, and so adult learning theories such as Mezirow's and those of his followers should be utilized with caution.

Savicki seems to share in part this prudence when he concludes his 2008 volume on research at the intersections of intercultural competence, transformation and international education:

“[T]ransformation is not a once-in-a-lifetime occurrence. Subtle shifts in one's frame of reference as a result of study abroad can set the stage for more radical shifts later. The culturally competent student does not emerge fully formed through some miraculous transformation never to change for the rest of his or her life. Rather, these changes...are an iterative process. Repetitions in an ever-increasing upward spiral of change are more descriptive.” (Savicki and Selby 2008, pp.348-349)

In fact, the studies in his volume—quantitative or qualitative attempts at identifying transformative change through education abroad experiences ranging from a few weeks to at most nine months—rarely establish anything like transformation, though none of the contributors underline this fact. For example, an ethnographic case study in the volume of forty-one participants in an eleven-week study abroad program (Chambers and Chambers 2008) reveals an interesting contrast in student expectations and experiences, resulting in diminished expectations, and in less integrative (more individualistic) experiences. Specifically, students in the study

- had highly over-optimistic language learning goals, which were not met generally due to a lack of close contact with local speakers, “outsiders were essentially peripheral to local inhabitants” (Chambers and Chambers 2008, p.140),
- developed key “within-program” friendships as expectations for friendships with local people were not met,
- felt they developed self-confidence and skills for independence, or

- had a “good time” and emphasized social experiences over academic ones.

Chambers and Chambers (2008, p.149) cite Talburt and Stewart (1999) to claim that “within-program” relationships can lead to intensified productive attention to (religious, ethnic, socio-economic) diversity within the individuals in the study abroad group, though they do also acknowledge the danger of the formation of “restrictive social groupings” (cliques) that “reduced the overall quality of [the] study abroad experience” according to some of their informants. Indeed, Citron (2002) suggests that one solution to the challenge of studying abroad is the creation of a supportive “third culture” that allows participants to hold up and survive the experience of living in another culture without integrating into or exploring it—a clear example of *separation* as used in the literature on acculturation (Gudykunst 2005).

Savicki et al. (2008) studied the relationship between actual intercultural adjustments by students studying abroad for three months with the students’ idiosyncratic characteristics that would predict their potential for such adjustments. The study found a continual increase in critical thinking skills for the study abroad group compared to the control, as well as an increase in flexibility. Savicki et al. found, unexpectedly, that the students’ overall potential for intercultural learning went down while their performance went up. Among other possible explanations for this phenomenon, Savicki et al. cite Hobfoll and Shirom (2001) in pointing out the role of risk-taking.

“...[S]trong resource pools lead to the greater likelihood that persons will seek out opportunities to risk resources for increased resource gains. In other words, the more one has of a resource, the more likely that one would put him- or herself in a potentially threatening situation in order to gain other resources.” (Savicki et al. 2008, p.124)

It was also significant that the potential for intercultural adjustment on the part of the study abroad participants rebounded sharply three months after having returned home, which led Savicki et al. again to hypothesize that study abroad has an “incubation” effect; “the effects of study abroad sometimes take weeks, months, if not years to come to fruition” and “the rebound in potential intercultural adjustment may signal the beginning of that trend for this research sample” (Savicki et al. 2008, p.125).

Despite its title—and without specific acknowledgment on his part—Hoff’s review of studies of “transformational outcomes” through study abroad in the Savicki volume (Hoff 2008) actually reports only a few statistically significant positive learning outcomes compared to control groups: growth in an interest in international affairs and in knowledge of the host country (Carlson et al. 1990, cited in Hoff 2008); functional knowledge, knowledge of global interdependence, knowledge of cultural relativism, and knowledge of world geography (Sutton and Rubin 2004, cited in Hoff 2008); and, personal growth,

intellectual growth, career development, language learning, and academic performance (Ingraham and Peterson 2004, cited in Hoff 2008). None of these studies as reviewed by Hoff claimed to be witnessing changes that were “transformational” in nature, other than T.R. Whalley’s 1995 qualitative doctoral dissertation that “concluded that cultural learning through perspective transformation is a form of emancipatory learning” (Hoff 2008, p.66) as defined by Mezirow (1991). The implied culprit for the difficulty in establishing statistically significant pre- and post-test gains was the long list of variables at play, particularly the fact that students self-selecting for study abroad had different initial characteristics than those who remained at home, factors which Pascarella and Terenzini (2005) noted explicitly in their review of many of the same studies. The length of the education abroad experience is another important factor: three of the studies reviewed by Hoff (Ingraham and Peterson 2004, Erwin and Coleman 1998, Medina-Lopez-Portillo 2004, all cited in Hoff 2008) showed statistically significant differences in learning outcomes between nine-month and shorter programs.

In the studies reviewed thus far, therefore, we have seen little transformation, and lesser likelihood of such transformation the shorter the experience is. McKeown’s (2009) work is an important exception to this generalization. McKeown studied student intellectual development through study abroad. Specifically, he carried out pre- and post-experience surveys with 226 participants in semester-long study abroad programs using the MID—Measure of Intellectual Development—(Moore 1990, cited in McKeown 2009). The MID aims at establishing a student’s position along Perry’s scale of duality, multiplicity, relativism, and commitment (Perry 1999). While McKeown found no statistically significant change in intellectual development for some students, he did consistently find growth by students who had not had significant international experience before. McKeown coined his finding “the first time effect,” which he attributed to the productive stress of one’s first “intense encounter with diversity” and the “stress, anxiety and intellectual discomfort that require [the formation of] an alternative worldview” (2009, p.99). McKeown, a longtime study abroad advisor and international programs director, cites anecdotal accounts of how these changes can occur very early in the study abroad experience. While McKeown relies on Pederson’s older conceptions of culture shock (Pederson 1995) and does not cite the work by Ward et al. (1998, 2001), McKeown’s finding is consistent with the revision by Ward et al. which found the greatest distress at the beginning of the cross-cultural sojourn period. The “first time effect” seems to be at work not only in cognitive development, but also in other areas such as the moral development of environmental consciousness as seen in a study of 665 US students on sustainable development trips to Australia and New Zealand, where “participation in the educational travel program

significantly decreases the difference in environmental citizenship scores for first-timers (versus those with past experience in study abroad)” (Tarrant and Lyons 2011).

One possible conclusion to be drawn from the “first time effect” is that institutions and educational systems should concentrate on providing any form of purposefully structured study abroad of even short duration of “first-timers” rather than worry overly about making long-term programs available. Tarrant and Lyons (2011) refer to this as the “just do it” approach. However, from a non-US perspective, the “first-time effect” may have much to do with the very American parochialism that educators like Stearn (2009) propose to combat through internationalization efforts. For example, de Wit (2009, p.214) comments how “Europeans have felt themselves to be global citizens to a greater degree than their American equivalents;” as de Wit also points out, however, European researchers dealing with intercultural and global competencies primarily use American authors, which he calls “an illustration of the level of debate in Europe on these topics” (de Wit 2009, p.223). Thus, ironically, while the preponderance of US sources speaks to the relative disregard for theorizing about intercultural learning elsewhere, it is precisely in this case the exceptionalist that establishes the rule: the nation that is most unlike others in its monolingualism and mainstream melting pot ideology, is by definition going to be the most likely to find that their sons and daughters are transformed by the first-time effect of encountering a world that can be interpreted through other linguistic and cultural lenses. Thus, the well-meaning anecdotes and excerpts from student writing found in the qualitative study abroad literature (Adams 2008, Arrúe 2008, Binder 2008, Chambers and Chambers 2008, Minucci 2008) come off as touchingly naïve and elementary observations, necessary baby-steps in the road to global consciousness that are, however, still very far from being “integrated” (Chickering and Reisser 1993), “identity achieved” (Marcia 1966, Fail et al. 2004), or “interculturally mature” (King and Baxter Magolda 2005).

To sum up my review of the literature on study abroad effects, four strands emerge:

1. A striving for ‘transformative’ experiences on the part of study abroad experience designers, which however only seem to happen during a student’s first exposure to different cultural frameworks (the first-time effect).
2. Often disappointed expectations for intimate contact with ‘the other’ in study abroad contexts, leading to a range of in-group relationship choices, from ‘third-culture’ avoidance strategies to friendships that serve as sounding-boards for processing cross-cultural observations.
3. In any case, a confirmation that—all else being equal—longer is better.
4. ‘Study abroad’ or ‘education abroad’—like ‘internationalization at home’—are terms that confirm how

“International educators...tend to approach the internationalization of higher education from a rather narrow national and local perspective and are thus inclined to be as parochial in their approach as the students who are to be the beneficiaries of their work. This is based on the fact that higher education and its international dimension are still based primarily on the nation-state, even in this area of rapid globalization and regionalization of our economics and societies.” (de Wit 2009, p.212)

While the study of student change through education abroad and other internationalization initiatives is in an early stage of development, the need for some structure is implicit for designers who, following the contact theory (Allport 1954), would otherwise expect confirmation of prejudice and conflict through merely haphazard cross-cultural contact. Thus, while the international education literature is still struggling to produce convincing evidence of student transformation—aside perhaps from the first-time effect—it is far from devoid of programmatic prescriptions on how best to create potentially transformative experiences. Of the strategies for internationalization shown in the Table 2.2 (Knight 2004), I focus on those most immediately apparent to the individual student, student mobility and curricular and co-curricular initiatives. Student mobility includes “internationalization at home” (Waechter 2003, Teichler 2004), so not only efforts at internationalizing the curriculum, but also those aimed at bringing foreign students in to interact with domestic student on one’s campus. The literature abounds with descriptions for internationalizing the curriculum (Van der Wende 1996, Canen and Canen 2001, Burn 2002, Haigh 2002, Cooper 2003, Lasonen 2003, Crosbie 2005, Hovland and Musil 2005, Lee 2005, Peters-Davis et al. 2005, Schenck 2005, Chang 2006, Futao 2006, Hunter et al. 2006, Beloit University 2007, Cassim 2007, DiYanni 2007, Silveira 2007, Hovland 2009, Hovland et al. 2009, Hovland et al. 2009b, Books et al. 2011, Bourn 2011), for designing education abroad and institutional partnership experiences (Gillespie 2002, Paige et al. 2002, Galtung 2003, Gillespie 2003, Adams 2008, Arrúe 2008, Binder 2008, Lou and Bosley 2008, Minucci 2008, Gillespie et al. 2009, Gillespie 2009, Streitwieser 2009, Wainwright et al. 2009, Slimbach 2010), and for structuring international service learning programs (Connors and Seifer 2005, Pusch and Merrill 2008, Lewin and Kirk 2009, Plater et al. 2009). Most of these take the form of descriptions of practice at the author’s institution, and most reference one or more of contact theory, experiential learning, transformation theory, culture shock, and acculturation. These lists do not begin to include the myriad of conference presentations and roundtable narratives that do not make their way into print.

At the risk of losing much of the diversity among these proposals, some “best practice” generalizations can be constructed out of them. In terms of undergraduate curriculum in US universities, which feature a broader set of distribution or general education requirements in addition to major or disciplinary

concentrations than in other educational systems, internationalizing the curriculum for the purpose of promoting students' "global perspectives" (Bourn 2011) means:

- General education focus away from national or solely Western perspectives to include especially world history
- Proficiency in modern languages
- Infusion of more international perspectives in the disciplines
- The study of globalization, often from multidisciplinary perspectives, to bring out the interconnectedness of culture & society, politics, history, economics, environment and other topics
- Access to cross-cultural training within some or all of these experiences, including examination of the student's own cultural norms

In terms of education abroad:

- meaningful contact with host cultures, with attention to social as well as academic aspects
- active reflection, using instruments such as DIE (descriptive-interpretation-evaluation) (Bennett et al. 1977) or the Autobiography of Intercultural Encounters (Council of Europe 2009)
- integration within the larger home curriculum
- pre- and post-experience sessions involving both culture-general and culture-specific training

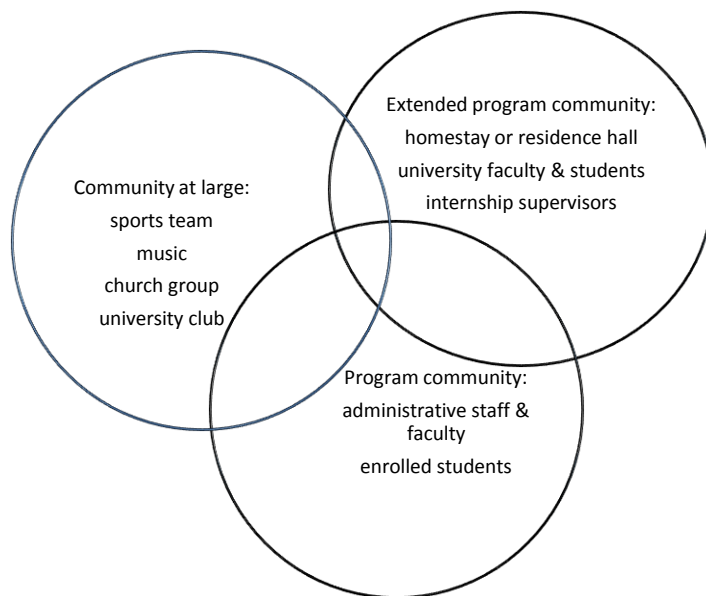
IES programs as reported by Gillespie et al. (2009) epitomize this design with their "holistic 3-D / 4-C" model which, as illustrated in Table 2.3, shows its debt to King & Baxter Magolda (2005) and others.

Table 2.3 "Framework for connecting student learning and sociocultural environment" (Gillespie et al. 2009, p.451).

ENDS	MEANS			
	Culture	Curriculum	Co-Curriculum	Community
Cognitive				
Interpersonal				
Intrapersonal				

In this case, the "D"s are the dimensions of cognitive, interpersonal, and intrapersonal development, while the "C"s are *culture* (organizational culture of the program itself), *curriculum* (content and pedagogical approach), *co-curriculum* (planned activities), and *community* (interactions among constituents as shown in Figure 2.7, which become increasingly less controlled by the program designers).

Figure 2.7: “Community Circles in the 4-C Program Design” (Gillespie et al. 2009, p.454)



International service learning is a specialized form of education abroad which combines the ethos of service learning with the demands of global engagement (Lewin and Kirk 2009). Unlike volunteering, service learning is a reciprocal process through which students and community partners identify and meet needs, with explicit attention both to the outcomes at the site of the service as well as to the learning from which the students benefit. Ideally, students are thus in at the ground floor of the needs analysis and planning stages of a project, with opportunities for deeper understanding of context and with the added challenge of negotiating priorities with the local partner, always with an eye toward positive change (Welch 2009). Many variations of international service learning are possible, including conducting all of the program in the host country, sandwiching sojourns abroad between segments of coursework or of local service at or near the home institution, practicums and internships, or competency-based experiences, often in the health science disciplines (Plater et al. 2009). Like other approaches based on experiential learning, structured reflection is an important part of the learning process (Connors and Seifer 2005). With its emphasis on solving real-world problems in collaboration with local partners in cultural contexts other than their own, international service learning carries the most potential for realizing cosmopolitan education as global ethic (Pusch and Merrill 2008) although again recent attempts at quantifying gains in social responsibility through international service learning remain inconclusive (Engberg and Fox 2011).

Thus, the current picture of international education is one of committed practitioners who frame their work in relevant pedagogical and student development frameworks, yet who—despite having quality

student learning outcomes assessment methods at hand (Vande Berg 2007, Detweiler et al. 2008, Deardorff 2011)—have difficulty in demonstrating the outcomes of their efforts in terms of long-term student development gains, due most likely to the short-term horizons and global novice students with which they work. On the other hand, at the level of the institution or indeed of the study abroad industry, we find much of the consumer- and instrumental-oriented attributes listed under “globalization context” on the right side of Figure 2.4 above. Zemach-Bersin (2009, p.171) captures this well in her analysis of study abroad advertising combined with interviews of study abroad participants from an elite “Little Ivy” college, in which she concluded that “study abroad is positioned...as an experience designed primarily for the individual consumer’s self-improvement and personal fulfillment.” Despite the rhetoric of study abroad, which foregrounds the importance of the “cross-cultural” experience, for most of the students participating in this study, the critical encounter of study abroad was with the “American self” (Dolby 2004, p.171). That is, instead of the emerging cosmopolitan—albeit “contradictory” and instrumentalist—identities Rizvi described in his study of Indian and Chinese students who had completed their degrees in Australia (Rizvi 2005b), the US students returning from short-term (semester-long) study abroad experiences either claim truly transformative learning outcomes, or they describe how they struggled—in an aggressively defensive or embarrassed fashion—with negative impressions of Americans abroad or once again they produce ‘I learned to count my blessings’-type recounts in contrasting the material comfort of their US existence with the realities of resource-poor parts of the world (Dolby 2004, Gutzler 2004, King and Baxter Magolda 2005, Adams 2008, Binder 2008).

In conclusion, then, I have shown the extreme scarcity of studies that treat the international education experience as a potential example of “cosmopolitanism in practice” (Nowicka and Rovisco 2009a). I have demonstrated as well how research into the impact of international education on student development has instead used almost exclusively a “methodological nationalist” (Beck 2005) lens to describe only the earliest effects on students—whether “first-time” (McKeown 2009) or not—for whom the road to cosmopolitan perspectives yet remains relatively untraveled. This state of affairs leaves the stories of student change through international education in a vulnerable state of limbo in which the evidence of student learning outcomes either speaks only to part of those theories, or instead has the potential for diluting terms like “transformative” or “intercultural maturity” (King and Baxter Magolda 2005). My research serves to fill this void in three ways: one, I study students out of their national context in a setting and context that takes part directly in the real world complexity of cosmopolitan life; two, I trace the development of my participants over a three- or four-year international education experience; and

three, I approach the analysis of my data 'sensitized'—but far from narrowly led—by my awareness of the conflicting discourses of cosmopolitanism, global citizenship, and the sociology of globalization.

Chapter 3 Methodological processes

This chapter traces my methodological journey and explains why a “constructed grounded theory” (Charmaz 2006) approach best suited my research aims. As I concluded in **Chapter 2 Literature Review**, it was in part perceived gaps in our collective knowledge that led me to make the methodological decisions I describe in this chapter. In the section to follow, I will thus explain and justify my choices of:

1. Research approach
2. Setting & participants
3. Research design and activities

In so doing, I discuss my original research design, and then my subsequent research experience, which includes my sampling choices, my use of pilot study data, and the unfolding of my data collection and data analysis. I comment on changes and methodological insights I gained in the process, and consider the ethical issues of my research. I conclude the chapter with an evaluation of the strengths and limitations of my design and research procedures, which I argue, following Charmaz (2006), should be judged in terms of *credibility*, *originality*, *resonance*, and *usefulness*—to all of which I return in **Chapter 5 Discussion** after having presented my findings in **Chapter 4 Research results**.

3.1 Research approach

Following on from **Chapter 2 Literature Review**, I begin this chapter by addressing how I interpreted the role of a theoretical framework and formalized research questions in my grounded theory study. Much has been made of the relationship between extant theory and the practice of grounded research (Bryant and Charmaz 2007):

“...[T]heoretical frameworks differ in grounded theory from traditional quantitative research. We do not use theories for deducing specific hypotheses before data-gathering.” (Charmaz 2006, p.169)

The relationship between “received theory” and the design of grounded research finds its origins in the work of Barney Glaser and Anselm Strauss (1965, 1967), who set out a method that they contrasted with “armchair sociology” and other deductive applications of extant theory that were not “grounded” in the informants’ lived experience—the data—that was being investigated (Glaser and Strauss 1965, 1967). This approach reacted to the “exclusive insistence on theory verification research, especially in the American sociology of the 1950s” (Punch 2005, p.158). The idea of holding the influence of previous work in the field at bay during the research process became a maxim. Creswell glosses this as “setting

aside, as much as possible, theoretical ideas or notions so that the analytic, substantive theory can emerge” (Creswell 2007, p.68). The key distinction here is between the use of the literature in the research process and its subsequent use in making clear the relationship of one’s research results to the professional and scholarly discourse once a specific study has been accomplished. Hence grounded theorists are wont to “delay the literature reviewing stage of the work, at least until conceptual directions within the data have become clear” (Punch 2005, p.159). A strict version of this is Holton’s warning against preconceptions:

“As a generative and emergent methodology, grounded theory requires the researcher to enter the research field with no preconceived problem statement, interview protocols, or extensive review of the literature.” (Holton 2007, p.269)

While I too took pains not to bring preconceptions to my study, my approach diverged from the letter of Holton’s precepts. As I explain in this chapter, in adopting a constructivist perspective I affirm the subjective and created nature of my research results, in contrast with claiming that I have uncovered objective findings. In so doing, I acknowledge that I am not *tabula rasa*, that it was in fact my interest in the myriad issues and literatures I reviewed in Chapter 2 that brought me to carry out the study that I report in this thesis. I feel this in no way diminishes the value of my research, which I claim is still very much informed by grounded theory as a “generative and emergent methodology” (Holton, 2006, p.269). As Charmaz points out, “[p]rofessional researchers and many graduate students”—I would include also practitioners in this list—“already have a sound footing in their disciplines before they begin their research project and often have an intimate familiarity with the research topic and the literature about it” (Charmaz 2006, p.17).

Thus, over the course of my research, I *did* gradually develop problem statements; I *did* have peer interviewers use interview protocols; and I very much carried out an extensive review of the literatures around my topic. Of course, I am in part setting up Holton as a straw [wo]man in that:

- We both substantially agree with the spirit of coming to a grounded study with an “open mind, aiming to end up with a [local] theory” (Punch 2005, pp.157-158).
- My iterative approach to problem statements, interview protocols, literature reviews, and the like—which were on-going throughout the life of my study—were far from the lockstep, positivist, quantitative model with which Holton is contrasting grounded theory research.
- With regards to the literature, my bibliographic research at times took on aspects of “theoretical purposeful sampling” (Patton 2002). As I would look to (and back to) texts and authors as ideas occurred to me, or as articles and publications came across my work desk or popped up in my general reading, I would **notice** connections and new readings of discourses that are part of my

professional practice as a higher education administrator or of areas that interest me as a private individual.

Thus, on one hand, my approach *during the research process* to the literatures I reviewed in Chapter 2 was the result of a deliberately assumed attitude of “theoretical agnosticism” (Henwood and Pidgeon 2003, cited in Charmaz 2006, p.165) that allowed me to treat the concepts, theories and discourses I encountered as “sensitizing concepts” (Blumer 1954), which Charmaz (2006, pp.16-17) describes as

- “guiding empirical interests”
- “general concepts that give a loose frame”
- “points of departure” useful for “developing not limiting our ideas”

On the other hand, my approach to the literature in my research design and in the playing out of my investigation also consciously did *not* “let this material lie fallow” (Charmaz 2006, p.118) given that one group of contributors to my study were honor students who—in the context of a seminar I taught — read, discussed, and then applied to their personal experience exactly some of the texts on cosmopolitanism, cosmopolitanization, and cosmopolitan social theory that I reviewed in **Chapter 2 Literature Review**. I similarly returned to discussing the texts and their role in my constructed theory during the “participant checking” stage with these same students. I feel this divergence from any presumed methodological fundamentalism was justified given my research aims and findings, as I will show in subsequent sections.

The point is that the constructed grounded theory methodology allowed for the development of theoretical frameworks and research questions as an iterative process throughout the life of my study. I articulated the research questions differently during each stage of the process, beginning in the methods paper for my DBA course and in my thesis candidature proposal to the Board of Studies with:

- What emergent cosmopolitan identities are present in the setting and how can they be described and categorized? (*descriptive*)
- How do cosmopolitan identities develop? (*explanatory*) Is there a pattern? What kind of factors contribute to such development?
- How does an international education experience relate to cosmopolitan identity development? (*practice*) Are there curricular/co-curricular aspects that influence such development? To what degree is this development haphazard, serendipitous and strictly individualized?

In my actual research process, however, my initial research question was classically grounded theory: What is going on here?

I chose an approach informed by grounded theory given the nature of my research question and aims. I consider “grounded theory methods as a set of principles and practices, not prescriptions or packages” (Charmaz 2006, p.9). The primary reason to delay explicit utilization of the literature is to ensure that the researcher does not “force the data” into preconceived molds, but rather allows for a theoretical explanation of the research situation to emerge from the data itself. This is accomplished through a rigorous yet creative process of:

- “Creating” (generally) qualitative data utilizing a wide variety of possible techniques
- Stages of progressively more abstract coding of the data, favoring gerunds to capture actions
- “Memoing”: writing up ideas and descriptions as “certain codes crystallize meanings and actions in the data,”
- Additional “theoretical sampling” of new data to follow up hunches, fill out emerging categories and test out counter-examples, all with an aim to achieving “theoretical saturation” or “theoretical sufficiency” (Dey 2004), beyond which further data and analysis no longer extend or refine the theory
- Integrating memos, memo sorting, diagramming, and drafting further to develop the analysis and present the story to a specific audience (Charmaz 2006, p.11)

The researcher-analyst follows an “abductive” (Dey 2004, p.91), logical process in which data gathering, coding, and “memoing” is ongoing in an inductive manner using constant comparison across all data and possible interpretations, followed by a cycle of more deductive analysis as the researcher follows up ideas, seeking out data to expand, confirm, negate, or refine hypotheses that have emerged out of the analytical process. However, “unlike deduction, the result does not follow logically from the premises: abduction offers a plausible interpretation rather than producing a logical conclusion” (Dey 2004, p.91). The result is a “meso level” theory (Clarke 2005)—“an interpretation of something specific” (Dey 2004, p.91)—that can also be traced back to the data from which it was created. It is “neither grand theory nor everyday understanding” (Seale et al. 2004, p.4). This methodology is thus particularly well suited for

“...issues to do with the identification of social research problems from professional practice, and from organizational and institutional contexts. [...] Many of these problems confronting social researchers, especially in applied areas, are substantively new, because they come from new developments in professional practice and/or from newly developing organizational contexts. Empirical research, much of it qualitative, is needed in these areas, and the theory verification approach would be inappropriate. The theory generation approach of grounded theory has much to recommend it in these substantively new areas, where there is a lack of grounded concepts for describing and explaining what goes on.” (Punch 2005, p.160)

As my primary interest focused on the relationship between the students' educational experience and their development, my project was particularly suited to a grounded theory approach, which lends itself in fact to questions that are "interested in process and change over time" and in "understanding how reality is socially contracted" (Richards and Morse 2007). In talking with students and in analyzing their writing, I identified "stages and phases" in their development—another characteristic of grounded theory methodology (Richards and Morse 2007). Given the contested or loose condition of theories of cosmopolitanism, a grounded theory approach allowed me to start with a general question ("What's going on here?") without the constraints of pre-defined analytical categories. However, while following the oft-repeated advice of not following too fine a distinction among Glaserian, Straussian, and other versions found in the grounded theory literature (Dey 2004, Creswell 2007, Richards and Morse 2007), I found Charmaz's constructed grounded theory approach (Charmaz 2005, 2006) ideally suited to the topic at hand.

Charmaz (2005, 2006) describes constructed grounded theory as an evolutionary step both forward towards embracing a post-modern acknowledgement of the inevitably partial and subjective nature of any research and backwards in time towards recuperating the pragmatist and symbolic interactionist roots of the methodology. Like Seale (1999), Bryant (2002), and Clarke (2005), Charmaz calls for a shift in approaches to qualitative research that "does not subscribe to the objectivist, positivist assumptions in its earlier formations" (Charmaz 2005, p.509).

For the research that I am presenting in this thesis, I subscribe in particular to the social constructivist aspect of Charmaz' conception of grounded theory for four main reasons.

1. I fundamentally agree that knowledge is not a set of "facts" out there that an "objective observer" need only "gather." Following Rorty (1998b), I assume a pragmatic stance toward knowledge that is anti-foundational, allowing for multiple interpretations and a view of reality as fluid and contingent.
2. A constructivist perspective is inherently more compatible with a study that employs methodological cosmopolitanism than one that insists, from a neo-positivist point-of-view, that it is possible to make objectively, universally recognizable statements about human sociality across cultures. I anticipate, in other words, that transnational, hybrid, cosmopolized, and/or intercultural identities are by their very nature "multiple realities" (Rorty 1998b).
3. A constructivist perspective further underlines the need for me to establish my own position as a researcher-practitioner in various relationships of power and subjectivity with regards the students in my study and my research itself.

4. Following Appiah (2005, 2006) and Sen (2006), it postulates the “primacy of practice,” and it assumes that “facts and values [are] linked rather than separate” (Charmaz, 2006, p.188).

Additionally, a constructed approach—in contrast to a Glaserian search for a single (and ‘real’) “basic social process” at the heart of the situation—better fits the complexity and potentially world scale of my study, in which I found not a single basic process but a number of such processes. Clarke’s conception of situational maps—especially social worlds/arenas—was of additional analytical utility given the transnational life flows I was examining.

Using an interpretivist framework like symbolic interactionism—“a theoretical perspective derived from pragmatism which assumes that people construct selves, society, and reality through interaction” (Charmaz 2006, p.189)—helped me turn what could be considered potential “threats to validity” from a positivist or other theoretical perspective into sources of sophisticated analysis in three ways.

1. It helped me negotiate the potentially rapid maturation over the case of the study of the students to whom I was speaking. Thus, I was able to be sensitive in my rendition of their sense-making to the “them” I was creating: was it their evolving selves or some future posited version? The practical consideration here is in when and how I checked my evolving theories with the participants. This was an inevitable complication in that the process of such maturation is exactly one of my main focuses of attention and purposes for the study.
2. It brought into account the unequal power relationships between me and the students.
3. It allowed me to acknowledge the purposefully cosmopolitan nature of the educational experiences I provided the participants at certain stages of the study (the honors seminar, the academic travels to Malta), and the various meta-levels at which I addressed the students.

From a constructivist, anti-foundational position, I acknowledge the partial truth of my study. At the same time, I worked towards making my explanation of “what is going on” at this site as useful, relevant and convincing as possible for the participants of my study and for colleagues at this and similar institutions through careful coding, theoretical sampling, and participant and peer checking.

3.2 The research situation

The research situation is the *who, what, where, and when* of my investigation. I am using the term “situation” instead of “context” or “setting and participants” to underline my symbolic actionist stance.

“The conditions of the situation are in the situation. There is no such thing as “context.” The conditional elements of the situation need to be specified in the analysis of the situation itself as they are constitutive of it, not merely surrounding it or framing it or contributing to it. They are it. Regardless of whether some might construe them as local or global, internal or external, close-in or far way or whatever, the fundamental question is “How do these conditions appear—

*make themselves felt as consequential—**inside** the empirical situation under examination?”*
(Clarke 2005, p.73, all emphases in original)

Thus, I am conceiving of the site of my research as the “situation of action” (Clarke, 2005) terms, which can include:

- Major contested issues
- Local to global elements
- Sociocultural elements
- Symbolic elements
- Popular & other discourses
- Other empirical elements
- Spatial & temporal elements
- Human elements
- Nonhuman elements
- Political economic elements
- Discursive constructions of actors
- Organizational/institutional elements

I originally attempted to envisage my work as a case study of a highly internationalized institution of higher learning, but quickly ran into difficulty in determining the boundaries of the case. This was a productive initial misconception as it allowed me to see how the situated cosmopolitanism of our students—however that may be conceived—strongly resisted the bounded nature that lies at the heart of a case study approach as described by important practitioners (Yin 2003, Flyvbjerg 2004, Creswell 2007). Was each individual student a case, and so was this a multi-case study of the trajectories of a certain number of individuals? Was the educational site the case—and so were the boundaries constituted by the students’ institutional experience, including time away from the institution, personal travel, and so forth, which were clearly important to the development of the students? And what to make of the fact that I was interested in transnational and cross-cultural flows and hybridities that explicitly contradicted boundary considerations? Also, quite early on it became apparent that these students’ cosmopolitan stories had begun well before entering the institution, and depended also on

their family histories, national and linguistic origins, social and economic class belongings—all to be interpreted in a myriad of cultural and regional settings and diasporic or psuedo-diasporic pathways.

It was thus with great excitement that I encountered the symbolic interactionist conception of the situation of action. This not only allowed me to concretely operationalize a study of the “global in the local” from both social science and participant perspectives along the lines of Ulrich Beck’s methodological cosmopolitanism (2006), but it allowed sensitizing concepts—the contested notions of global citizenship and of cosmopolitanism, the potentially contradictory internationalization strategies of an institution, the competing discourses of intercultural and global competencies, the differing curricular and co-curricular designs and their diverse pedagogical underpinnings—to become as much a part of the situation of my research as the physical sites where my interview and observations took place, the written works of my students, and the embodied individuals with whom I and others interacted.

Another early decision was where and from whom would I gather my data. My interest lay in the longitudinal development of young people of traditional university age in settings and ways that could conditionally be called cosmopolitan, leading to insights applicable to international higher education practices. My ‘hunch’ was that a highly internationalized university setting would constitute both a nexus for the flow of cosmopolized individuals and discourses, as well as a potential site for purposeful international education. Highly internationalized universities with geographically diverse student populations and an express global mission are a growing phenomenon. Some examples from different continents could include Ritsumeikan Asia Pacific University, Lund University, Bard College, Tecnológico de Monterrey (ITESM), and the American University of Cairo (AUC). American international universities like AUC are of particular interest because of the US-inspired legacy of general education and broad liberal education for undergraduates (Van der Wende 1996, Rothblatt 2003). At the time of my study, fourteen such universities were active in the Association of American International Colleges and Universities (AAICU) in Europe, Near Asia, Africa, and the Middle East. I had visited many and had good relationships with colleagues working at them through professional ties. Three American international institutions in particular—the American University of Paris, John Cabot University (Rome), and my affiliation at the time, Franklin College Switzerland—hosted students from a wide variety of backgrounds and permitted accessibility. However, as my research design evolved toward a longitudinal study that would last at least four years with numerous participants and touchpoints for data gathering, I decided to concentrate on students from my own institution, reserving the option of “snowballing” my

interviews and observations onto the other campuses as per the requirements of my emerging theor(ies). As I will argue in **Chapter 4 Results**, after five years of study that touched at least 106 unique participants, I felt I had reached “theoretical sufficiency” without the need for recourse to additional respondents outside of Franklin. Rather, as I point out in **Chapter 5 Discussion**, further research instead could most profitably be dedicated to following up on some of my original participants as their lives proceed through early adulthood, much as Baxter Magolda (2001) did with the subjects in her study on “self-authorship.”

Franklin College Switzerland is an American international institute of higher education whose sole campus is located in Lugano, Switzerland, near the border with Italy. When I began my study in fall 2007, the College had 378 undergraduates. Upon completion of my study in spring 2012, that number had risen by approximately 10%. By 2012, women outnumbered men by about 65% to 35%, with an increasing trend over the period. Approximately 85% of the students were degree-seeking, with 12%-15% of the students declared as semester- or year-long study abroad students. The overall spring to fall semester student retention rate fell from 93% in 2007-2008 to 86% in 2009-2010, rising again to 91% by 2011-2012 (Franklin College Switzerland 2012b). This trend could suggest some students never intended to stay for the full four-year degree program. However an in-house study on retention issues found that most of the students who prematurely left the College had originally intended to take their degree there (Franklin College Switzerland 2011).

As shown in Table 3.1, the breakdown of the students’ geographic origins—which the institution defines by passport, in which students with dual nationalities are counted equally in both national categories—were more or less stable over the period, with sixty to sixty-five total nationalities represented in any given semester. The United States was by far the single largest nationality represented, constituting all but a few of the North American students. Students from all fifty states were present at the College at some point in the period of my study, predominately from the west (California, Oregon, Washington, Colorado, Texas), the northern plains (Illinois, Minnesota), and the Atlantic seaboard (New York, New Jersey, Virginia, Maryland, Florida). The US student figure is complicated by the fact that most of the students with dual nationalities (representing 67 out of 410 total students in spring 2012, for instance) carried a US passport as well as one corresponding to at least one of their parents or relatives. Of course, this sort of description of the humus in which my research took place risks exactly the kind of “methodological nationalism” that I am trying to avoid in this study. The significance or irrelevance of

the students' passport identities is an empirical question, which I answered through my methodological processes.

Given the institution's "lifestyle marketing" approach, which uses family travel patterns as a characteristic for identifying potential applicants from the United States, a high proportion of the students were well-traveled and multilingual. I felt that these students' lives represented likely sources of cosmopolitan enactments and discourses in varying degrees of development given that the nature of the institution and the students it drew made it a node in transnational relationships and flows of interest (friendships, family ties, business relationships and so on). Additionally, the site was small enough to attempt a complex situation analysis, involving the discourses of faculty and other colleagues if the research were to evolve in that direction. Fundamentally, my claim is that the student body was both heterogeneous enough and representative of certain situated cosmopolitanisms as to constitute ideal terrain for seeking out variation until I achieved "theoretical sufficiency" (Dey 2004).

Table 3.1 Comparative percentages of student nationalities by region, Franklin College Switzerland, 2007-2012.

North America	Europe	Middle East	South & Central America, Caribbean	Asia	Africa
60%-64%	19%-22%	8%-12%	3%-4%	2%-3%	1%

Source: (Franklin College Switzerland 2012b)

In this vein, the College clearly sees itself as participating in many of the discourses surrounding global citizenship, intercultural competencies, and international education I cited in **Chapter 2 Literature Review**. Its founding charter written at the inception of the College in 1969 states "Franklin College is a non-profit organization dedicated to a new kind of international education" (Franklin College Switzerland 2010b, p.9). As of 2010, the College's current mission statement began, "to provide a multicultural and international academic environment" (Franklin College Switzerland 2010b, p.5). The first sentence of the College's "Vision" statement was

"Franklin believes that in order to provide an education that best prepares its graduates to successfully meet the challenges of the 21st century, it is incumbent upon the College to instill in each student knowledge, respect, and appreciation for other cultures that go beyond the superficial." (Franklin College Switzerland 2010b, p.13)

The first three of the College's thirteen "college-wide learning goals" (Franklin College Switzerland 2012a)—which were debated and approved by the Faculty Assembly during the period of my study—were:

1. Interacting competently in intercultural situations (Intercultural Competencies)
2. Engaging with international and civic issues (International Engagement)
3. Exhibiting social responsibility (Social Responsibility)

Some of the specific student learning outcomes associated with these goals include:

- Demonstrate appreciation for a variety of world views.
- Demonstrate skills for collaboration in international academic and co-curricular settings.
- Exhibit a significant degree of culture-specific competency in at least one culture in addition to the student's own culture(s).
- Analyze in diverse settings the impact of personal, interpersonal and cultural identities (for example, race, religion, ability, age, class, gender, and sexual orientation).
- Demonstrate understanding of the processes and consequences of globalization.
- Participate knowledgeably in civic and international affairs.
- Articulate his or her worldview.
- Understand global systems of privilege and oppression and how to address those issues.

The College also utilized such language in its marketing materials. The College homepage in 2007 at the beginning of my study (Figure 3.1) stressed student heterogeneity and hybridity. In addition to the "multicultural, multinational, multilingual, multifaceted" slogan, it featured close-ups of students with taglines that stressed their mixed provenance and global reach.

Figure 3.1: Franklin College homepage, January 2007



This tendency continued throughout the life of my study, as shown in the spring 2012 website of the institution (Figure 3.2), in which one of the home landing pages shows—without tag lines—pictures of students respectively with Norwegian-Korean, Haitian-US, and Colombian-US nationalities. The binomial “global perspectives, the franklin experience” explicitly binds the institution to globalization and internationalization discourses.

Figure 3.2: Franklin homepage spring 2012



Given the relative paucity of persons of color and/or of Asian nationality at the institution during the period of my research, the insistence on ethnic diversity in the photographs of students in Figures 3.1 and 3.2 spoke to the desire both to have the student body appear more diverse than it was in reality, and to appeal to those very nationalities or ethnic groups that were underrepresented on campus—in any case a fairly common ploy in university marketing in the US. The group photograph in Figure 3.3 was probably more representative—right down to the relative percentages of men and women students in the picture. Figure 3.3 shows the jump page for potential applicants, to whom the College was appealing through the equation “scholar = adventurer = traveler = you” to see themselves more in the vein of a Hannerz than of a Nussbaum. The page in Figure 3.3 also emphasized academic travel, a distinctive curricular component of the institute, which I also utilized in my research. In academic travel, groups of students traveled each semester with a professor to locations all over the world—a sort of repeated short-term study abroad within the larger four-year international education experience. In Figure 3.3, the choice of photograph clashed somewhat with the “world as campus” metaphor (and so the “scholar” in the slogan). The smiling, uncovered young woman in her color-coordinated outfit—who

would not have been able to travel very far in the desert so garbed—was clearly having a “good time” (Chambers and Chambers 2008) in what must have been a staged re-enactment of Bedouin life under the shadow of a pyramid discretely portrayed in the background, and so more reminiscent of the colonizing discourses Zemach-Bersin (2009) sensitized us toward with her work. Likewise, slogans such as the ones in each of the webpages depicted in these figures could seem to partake more of the world of “frequent flyers” (Calhoun 2002) than of ethical cosmopolitans. Once again, I provide these surface observations as a means of offering access into my research situation—which I claim in this section partakes of globalization and internationalization discourses—and to underline the potentially problematic or contradictory nature of the student experience at such an institution, an understanding of which could only be achieved through empirical study.

Figure 3.3: Franklin College admissions webpage, spring 2011



My final comments on the research situation have to do with student family socio-economic indicators. A somewhat misleading characteristic of the institution was represented by the visible signs of wealth of a few of its members, generally German, Russian or Arab students whose families provided expensive automobiles, designer-wear clothing, and the wherewithal for conspicuous consumption in clubs. While there were children of Persian Gulf royal families and of European, Middle Eastern, and North American economic dynasties present, Table 3.2 shows that for students enrolled through the College's US admissions office—and so mainly US and Latin American students—the family income levels of new students at Franklin in the period 2005-2009 (including therefore some of the period of my study) was above the highest level for an average of only about half of the families. That percentage was much higher in that period for students enrolled through the Lugano office—and so mainly non-American students—with a noticeable trend towards increasing economic elitism. Approximately 60% of the student body received some kind of financial aid to offset university tuition, fees and living costs. However, relatively few non-US students received financial aid.

Table 3.2 Family income levels of new student at Franklin, 2005-09 (Franklin College Switzerland 2010b, p.69)

Students Enrolled through U.S. Office				
	<i>above US\$120,000</i>	<i>US\$80,000– US\$120,000</i>	<i>US\$50,000– US\$79,000</i>	<i>below US\$50,000</i>
2005	41%	35%	18%	7%
2006	47%	26%	26%	0%
2007	48%	26%	17%	9%
2008	59%	27%	10%	4%
2009	54%	23%	16%	7%

Students Enrolled through Lugano Office

	<i>above US\$120,000</i>	<i>US\$80,000– US\$120,000</i>	<i>US\$50,000– US\$79,000</i>	<i>below US\$50,000</i>
2005	59%	28%	9%	3%
2006	69%	17%	10%	5%
2007	72%	27%	9%	2%
2008	78%	17%	6%	0%
2009	84%	14%	1%	0%

Note: totals may not always equal 100% due to rounding.

The impression I would like to leave then, as I end this discussion of my research situation at even such a small institution is one of heterogeneity, complexity, and possible contradiction. Children of middleclass American families were mixing with those from elite groups outside of the US. Some of the students would have known each other previously through Swiss boarding school connections. Many of the non-US students would have studied in English in their own countries, but some had come from national schools.

In terms of university leadership, a separate interview study I carried out before the start of the research for this thesis concluded that conceptualizations of international education and liberal learning expressed by senior administrators at the institution at the time clearly differed in terms of their internationalization or globalization orientation, along the lines of Figure 2.5 (Starcher 2007). However, I too was a senior administrator and professor during the time of my research. It would be disingenuous to present myself as a neutral observer of an institution I was so deeply involved with. I argue that any biases were outweighed by the unique access and the rich data I was able to provide and any danger to the credibility and usefulness of my account was minimized by being open about my personal involvement at each step in the research process.

3.3 Research design and activities

If the research situation was the *who*, *what*, *where* and *when* of my study, then the research design is the *how*. (My evolving research question is the *why* driving all the rest.) One of the great advantages and attractions of grounded theory is precisely its emphasis on explicit methodological procedures,

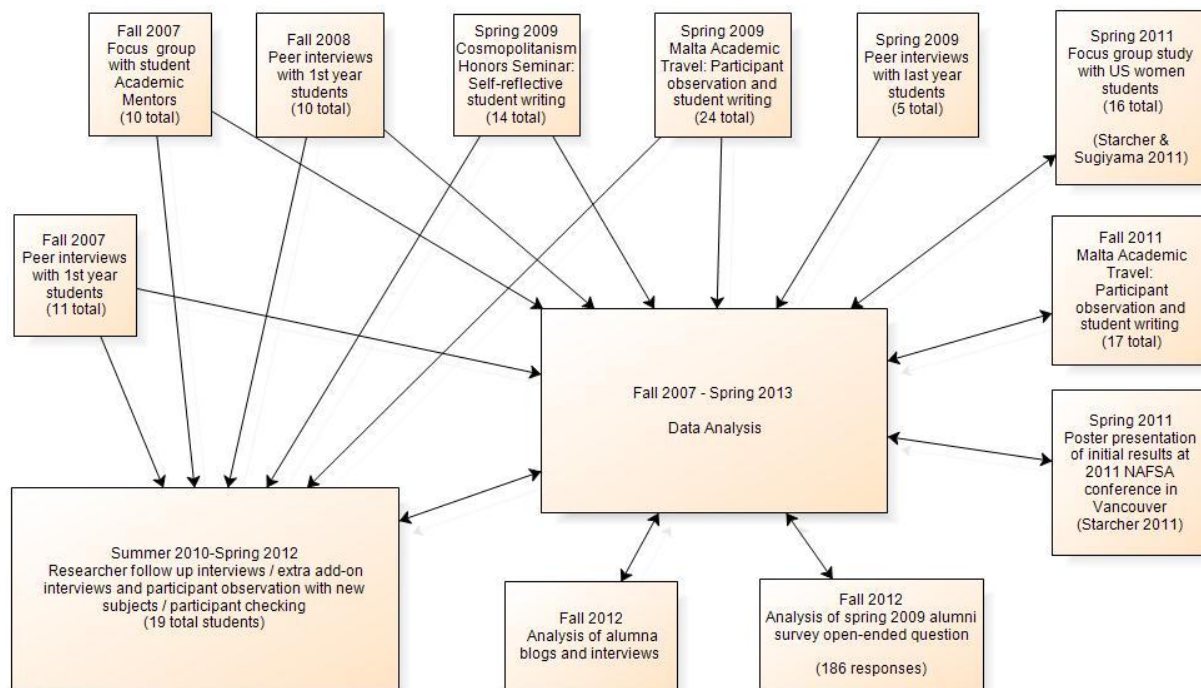
encompassing both data collection and analysis. Competing frameworks for qualitative research –Miles and Huberman’s (1994), for example, or Patton’s (2002)—approach the methodological detail of the grounded theory tradition. However, grounded theory seems to hold at least three practical advantages:

1. The use of “theoretical sampling”—a sort of “snowballing” technique in which the researcher purposely seeks out the next piece of necessary data to follow up emerging ideas, challenging, refuting, refining, and/or confirming them in the process—gives more direction to the data collection process compared to approaches which rely on arbitrary numbers of respondents or a rigid division of data collection and analysis phases.
2. Indeed, the second big advantage to a grounded theory approach is that data collection and analysis go on simultaneously through the use of “memoing,” which both drives theory generation and points to the next round of data collection.
3. Grounded theory thus allows for progressive stages of data reduction through increasingly abstract coding; at the same time, the coding even at its most theoretical point can always be redirected back to the original data, allowing for continuous checking and reformulation. This constitutes “constant comparison” not only across the data, but also up and down the chain of abstraction. The use of qualitative data software—in my case NVIVO—facilitates this process enormously.

Taking these three aspects together, a grounded theory approach has a built-in capacity for safeguarding what would be called “validity” in the neo-positivist tradition as the method goes to extraordinary measures to avoid “forcing the data” into preconceived moulds and for producing theory that is both credible and new. In the case of my study, my first strategic decision was to conceive of my research in part as a longitudinal study, in which I would follow the progress of the same individuals through their international education career. At the same time, I wanted multiple perspectives both on the international education experience itself and on the development of these specific individuals. In “methodological cosmopolitanism” terms (Beck 2006), I wanted both social scientist perspectives and actor perspectives. More than that, I wanted a gradation of perspectives between these poles. I also wanted to be able to carry out direct participant observations independent of interview data or student writing. In short, my intuition—even without having formalized a framework of the literature I reviewed in Chapter 2—was that the key to my answering the question, “Who are these students, and what is going on with them?” involved studying at many levels the process of perspective-taking itself. The use of multiple perspectives also acted as a check on my own subjectivity. The end result was a sort of prism that formed in crystal-like fashion through the accumulation of layers of interpretation and reflexivity. The prism was in fact the combined perspectives of the actors in my study—the students and myself. The object of my research thus became the prism itself, the process through which it was formed, and what it refracted and revealed.

How then did I operationalize such a prospect? I start by showing the final form of my research design, and then follow back through each of the steps in its creation and realization. Figure 3.4 shows, in the smaller squares looping across the top row, the sources of my data in the chronological order in which they were created. The first large rectangle on the bottom left illustrates the follow up interviews with the participants from the various sources above, together with the additional interviews and my own additional participant observations required for the theoretical refinement stage of the study. The second large rectangle in the center represents the fact that data analysis was ongoing throughout the data collection stages with each source of information. The last large rectangle on the right—the presentation of my initial results at NAFSA 2011 in Vancouver (Starcher 2011)—represents in part a final product and in part a continuation of my analysis as I benefitted from the comments of colleagues. The one-way and two-areas among the boxes represent whether the analysis took place in a retrospective manner (one-way), or whether the analysis and sampling took place simultaneously. The total of 126 apparent contacts—adding up all the subtotals of the participants at each stage—actually corresponds to one hundred six unique individuals given overlap in some categories and the follow up interviews. I subsequently added data from alumni sources. I utilized all 186 responses to the open-ended item, “how you feel Franklin College has changed you and successfully prepared you for the future,” in the 2009 Alumni Survey designed by Dr. Richard Bulcroft and distributed to all Franklin graduates of the years 2005-2009 (486 total possible respondents). I also utilized material from blogs and published interviews with a 2004 Franklin alumna. Appendix 18 gives an overview of the timeline of data production, with numbers of participants for each data type.

Figure 3.4 Data creation and analysis procedures



Data collection began in fall 2007. Among my responsibilities as co-coordinator for a new first-year experience program for all first-time degree seeking students at the institution was both assessment of the effectiveness of the new initiative and oversight and training of the upper-division students who acted as “academic peer mentors” to the first-year students, through the Director of the Writing and Learning Center, whom I supervised. To assist with the qualitative aspects of the program assessment, she and a faculty colleague in the Department of International Communications helped recruit volunteer interviewers—most of whom were also academic mentors—who had an interest in qualitative research methods. My faculty colleague and I drew up interview protocols for the upper-division students who would carry out and transcribe the actual interviews with first-year students. We also devised an information sheet and release form for the first-year student participants.

The interview protocol for fall 2007 contained items that assisted with most immediate program assessment needs, as well as more general questions pertaining to the students’ background and experiences. In addition to uses for program assessment, the data was planned to be used for two related but distinct studies: one focusing on intercultural communication with my faculty colleague as lead author, the other—this thesis—focusing on student development. A draft of the interview protocol was reviewed by both Dr. Mary Hayden, my thesis supervisor, and by Dr. Alan Reid, who taught the methodology modules in the DBA-HEM program. The final version is shown in Appendix 5.

All 150 participants of the first year experience were invited to take part in the study. Seminar leaders were asked to announce the study in class. Students were also invited directly by email. The in-class announcement and the email notification stressed the voluntary nature of participation and protection of the privacy and anonymity of the respondents. As the institution did not have a dedicated research ethics board, the study design and information notification were submitted for comment and recommendation to two faculty members with extensive research experience and to the Dean of the College. This review resulted in small but important revisions to the information notification (see Appendices 6 and 7).

With five volunteer interviewers at our disposal, we accepted the first fifteen first-year students who volunteered to participate. A total of eleven interviews with that many first-year students were actually carried out in the second half of the fall 2007 semester and then transcribed by the peer interviewers, sometimes as late as in May 2008. In addition to conducting and transcribing the interviews, the interviewers were asked to complete an interview summary form (see Appendix 8), which however only happened in five cases. I met briefly most weeks of the fall semester with the student interviewers for initial discussion and training, and then to discuss emerging results and issues. I would subsequently “memo” observations and ideas from those conversations. Toward the end of the fall 2007 semester, the Writing Center Director and I carried out a focus group interview with all the upper-division students who were acting as academic mentors. Eight out of the ten total academic mentors were present, including two who had also acted as upper-division interviewers in the qualitative project (see Appendices 9 and 10).

Given the virtually simultaneous interviewing going on and the subsequent delays in obtaining many of the transcriptions, coding of the data proceeded differently than that described as canonically “grounded theory.” Rather than completing close-coding of a first interview, together with memoing ideas that seemed to be emerging in order to drive the choice of the next interview subject and topics, I instead found myself coding and memoing a number of interviews after they had already been completed. Rather than a limitation, however, this actually proved to be a boon for the development of my analysis. As Corbin points out (Corbin and Strauss 2008),

“...theoretical sampling is concept directed data gathering and analysis. Questions about a concept(s) serve as a guide for what incidents to look for in the next set of data. Therefore, a research can sample data that have already been collected...” (Corbin and Strauss 2008, p.150)

Early in my analysis of the first transcripts, I noted instances in which the peer interviewer would distance herself or himself from the interview script and from the lead researchers. I coded these exchanges as *remarks which triangulate the interviewer and reviewer*. Similarly, the interviewer would often follow up with observations from his or her own experience, or with responses to the first-year student's comments. The use of peer interviewers—upper-division students in their second, third, or fourth year of study—was thus beginning to provide me with the multi-perspectival insights I had been seeking. While the framework of each interview was similar, my theoretical sampling of the data differed as I honed in on more abstract coding, and went back to previously closed coded transcripts to follow up on ideas. This process would have been inevitable in any case, given the multi-purpose nature of the interviews. However, having a large amount of data available at the same time in this manner allowed me more quickly to gain theoretical purchase on the material.

In fact, while I had initially conceived of the fall 2007 round of interviews as a pilot study to feel my way into the project, I instead found that the data were extremely valuable in themselves and had allowed me to already formulate many codes concerning the pre-experience and initial experience periods of the students' careers that would remain relatively unaltered throughout the course of the study. In the same way, the focus group with the 2007 academic mentors gave me insights as much into their own experience as into that of the first-year students they were assisting. As part of the consent form for permission to use comments from the focus group, I asked for and obtained access to blog-like email correspondence among the academic mentors and the Writing Center Director that had taken place over the summer prior to the launch of the first-year experience, in which the upper-division students discussed how they conceived of the purposes for attending the institution.

Based on this experience in fall 2007, I designed the data collection processes for fall 2008 to bring out even further the multi-perspectival work of the interplay between the first-year students and their upper-division peers. In an attempt to better reward the efforts of the academic mentors and to recognize the learning aspect of the academic mentor position, the faculty made the position a credit-bearing activity for the upper-division students chosen for the first-year experience program. In addition to producing scholarly work related to the context of the individual first-year seminar to which they were assigned, the academic mentors also carried out the qualitative research component of the program assessment design in a more rigorous fashion, producing work that I evaluated, thus constituting one-third of their grade for the credit-bearing mentoring activity. Specifically, I asked each of the ten academic mentors to choose and approach a first-year student in their seminar to use as a

case study that would contribute to program assessment (see Appendix 15). The final output of the qualitative research component of the mentoring course was then to be a multi-case study in which we drew together insights from the ten individual case studies. The Writing Center Director and I held weekly meetings with the academic mentors to discuss their progress in general, and specifically to carry out training and discussion around qualitative research methods. We worked with the students on interviewing skills and coding using the Miles-Huberman framework (1994), which I deemed more accessible to novice undergraduate student-researchers. Three of the academic mentors in fall 2008 had held the position in fall 2007 as well, and had also carried out the interview project, and were valuable in assisting their colleagues.

The academic mentors proposed the students whom they would study, with an attempt at addressing somewhat geographic balance, gender, English language proficiency, previous academic background, and so forth. While such representative sampling was not necessary from a qualitative research perspective, maximizing variation among the first-year participants seemed to increase the chances for “negative cases” and other findings that would stretch and challenge emerging theories—again bearing in mind that the data analysis would once more be carried out in a retrospective fashion on previously constituted data. The academic mentors had to carry out a number of steps and produce a number of artifacts in their research:

- A paragraph proposing the subject of the case study
- An interview schedule for an initial interview in the first week of the semester, adapted from a common proposed version
- A recording and transcript of the initial interview
- A short description of the subject of the case study based on the initial interview and participant observations
- A second interview schedule for a follow-up interview to be held late in the semester
- A recording and transcript of the second interview
- A final case study addressing how the student had progressed through the semester

This portion of the academic mentoring experience culminated in a two-hour presentation and discussion in which the group produced the beginning outlines of a multi-case study, stressing commonalities and divergences in the development of the first-year students in question. All the artifacts produced by the academic mentors thus became data for my thesis as well, while providing the

academic mentors with a means for reflecting on the effectiveness of the first-year experience and of their own contribution.

However, while the transcribed interviews continued to provide a rich interplay of interaction between the first-years students and the upper-division interviewers, the written case studies themselves were of uneven value as data. While some of the academic mentors—particularly those in fall 2008 who had previously volunteered to do the interviewing in fall 2007—were enthusiastic and aware budding practitioners, others had difficulty in understanding the premises of qualitative research and particularly in carrying out progressively more abstract coding. Once again, one of the most revealing aspects of their work was what it said about themselves and their own perspectives. More negatively, some of the academic mentors felt overwhelmed by the workload of the new credit-bearing version of the experience, and expressed resentment at having to learn qualitative methods and having to assist program assessment at all. In fact, the academic mentor position underwent yet further evolution in subsequent years of the program, adding and taking away duties and expectations.

Spring 2009 brought with it three major sources of data for my project, aimed more generally at understanding student development beyond the first year. The academic mentor contributions had allowed me some insight and initial theorizing about the middle and final years of the international education experience. With the contributions in spring 2009 however, I had enough data to virtually complete my model, once I had been able to analyze the imposing accumulation of information. The three spring 2009 components also maximized the range of social science and participant perspectives I spoke of earlier.

First, I utilized self-reflexive essays by honors students attending an interdisciplinary seminar on cosmopolitanism. The students read, discussed, and wrote on many of the same texts present in **Chapter 2 Literature Review**, as shown in Appendix 12. They brought their perspectives on these texts to bear in discussing their own development as a student and cosmopolitan, often in brilliant fashion. The fourteen students in the seminar represented different years at the university, different disciplinary backgrounds, and the usual hybrid mix of geographic, linguistic, cultural, and political identities that the institution tended to produce.

Second—and at the other extreme of Beck's two poles—I analyzed student journals and my own participant observations gathered during a two-week academic travel to Malta. In collaboration with a colleague from the University of Malta and her graduate students in a master's program on tourism, the

academic travel was aimed at investigating identity and tourism through the lens of Anderson's *Imagined Communities* (1991) and Urry's "Tourism, Europe and Identity" (1995), as shown in Appendix 14. In my analysis of the students' journals and of their behavior, I was most interested in how they actually demonstrated purported intercultural competencies in their interactions with the local students and people from the communities we visited.

Third, I was asked by a student in her last year to help supervise her undergraduate thesis in Comparative Cultural and Literary Studies. The student had attended both the Cosmopolitanism seminar and the fall 2009 academic travel to Malta. As she was interested in the intercultural competencies of students graduating from Franklin, she interviewed five of her classmates in the final year, and analyzed her interviews using a framework derived from King and Baxter Magolda's model (2005). I obtained permission from her and from her respondents to utilize the interview transcripts and her thesis (Gnidovec 2009) for my study. Once again, the interplay between the interviewer and her five classmates provided unique insights into student conversations around the international education experience.

At this point, not only did I have a number of diverse data sources, but I began to have multiple views of the same situations and individuals. As shown in Appendix 1, many of the participants began to appear through different data gathering instruments. An example is Gnidovec, who appeared as the peer interviewer in her own undergraduate thesis work, as well as a contributor through her self-reflective writings in the cosmopolitanism seminar and my observations of her interaction in Malta. Similarly, one of the respondents in her study had also been an academic mentor/interviewer for the fall 2007 first-year student study. The advantage of my standing in the situation of multi-perspectival action was beginning to crystallize.

The period fall 2009 to spring 2010 was dedicated largely to analysis of already constituted data. In the final phase of my research, I began follow-up interviews with some of the "surviving" participants from the original fall 2007 and fall 2008 first-year cohorts, as well as with some of the students from the cosmopolitanism seminar and the fall 2009 Malta academic travel, beginning in the summer of 2010. In all, sixteen of the original twenty-one students from the two first-year cohorts were available for interviews at the institution in their last semester before graduating. I was actually in contact with two of the five students lost through attrition, but did not feel the analytic need to carry out long distance follow up interviews with them. Instead, I did integrate two interviews from students from the cosmopolitanism seminar who had not been in the original first-year cohorts, as well as one additional

student not present in any of the other data sources. As my model began to solidify with categories I was calling “cosmopolitan futures,” I felt the need to check my construction against the retrospective reflections of recent graduates, who would have had the opportunity to test their asserted gains against the realities of the workplace. Rather than open up another series of interviews, which would have expanded the scope of my study too far afield, I utilized the responses to a single open-ended question on a spring 2009 questionnaire sent to all Franklin graduates who had been at the institution from 2005-2010:

Question 80: Finally, we would be very interested in hearing from you in your own words how you feel Franklin College has changed you and successfully prepared you for the future. If you could give us your thoughts in the space below, it would be greatly appreciated.

The questionnaire was prepared by Dr. Richard Bulcroft, adjunct professor of sociology at Franklin, as part of general institutional effectiveness assessment leading up to Franklin’s 2010 Institutional Self Study Report (Franklin College 2010b), of which I was a principal author. One hundred eighty-six alumni out of 486 invited responded. In a similar vein, I researched the publically available blogs and lectures by a recent graduate who had gained international recognition for her political work.

At this stage, my data collection and analysis took on the more orthodox grounded theory rhythm of theoretical coding, in which I quite deliberately moved from one interview to the next, following up the concepts that had formed. In many of the final interviews, I showed the students the model I had created and asked if and where they saw themselves in it. My research also had a coda in which I had three opportunities for additional data and/or analysis that served as a final check on my conceptualization. In an unrelated research project, the same International Communication faculty member and I carried out focus group interviews with US women students around issues related to student retention. Once again, there was overlap within the focus groups with participants in my study. In fall 2011, I took a completely new group of students on an academic travel to Malta for projects with a different focus from the 2009 version, but which involved even more intensive interaction with Maltese citizens, ex-patriate business people and teachers, and asylum seekers from North Africa. In this context, more than data collection and analysis, it felt as if I were applying my completed theoretical framework in an almost deductive fashion. Finally, I presented my initial findings as a poster at the NAFSA 2011 Annual Conference in Vancouver and benefitted from peer feedback. Please see Appendix 1 for a combined list of all 106 participants.

In sum, the purpose for these multiple data sets was fivefold:

1. The tremendous amount of data served to “saturate” (Corbin and Strauss 2008) my categories, allowing me to reach “theoretical sufficiency” (Dey 2004), and so present my findings with confidence.
2. The multiple data sources, obtained through a variety of techniques designed to maximize the number of different standpoints on the international education experience, made for the sort of participant and social science perspective called for in “methodological cosmopolitanism” (Beck 2006). This plurality of points of view satisfied the expectations for a research approach that combined Straussian grounded theory, Charmaz’s constructed theory, and Clarke’s situational analysis, preserving the symbolic interactionist fundamentals of all three, including especially the Meadian notion of perspective.
3. Related to point two, but worth reiterating in its own right, was the degree to which my research design and activities led to the multi-perspectivity called for from many of the authors I have cited in this chapter (Thomas and Thomas 1928, Mead 1934, Blumer 1954, Shibutani 1955, Clarke 2005).
4. The final stages of my analysis—which I carried out in the first-person interviews with students from the original 2007 and 2008 cohorts, as well as other students in their final year—gave me the opportunity for participant-checking and for “stress testing” my emerging theory by trying to confront it with potentially contradictory data.
5. In a similar fashion, the opportunity to lead a second group to Malta in fall 2011 added an almost Action Research (Reason and Marshall 2001) element to my study in that while I adjusted the nature of the program for reasons having nothing to do with my thesis research per se, the analysis of the data from the fall 2009 academic travel allowed me to do so in ways that were more pedagogically engaging and defensible. In turn, the analysis of the student-produced data and my own participant observations from the fall 2011 lend further insight into my by-then well-articulated model. In a nutshell, the major change was to move from having students analyze a cultural tourism experience organized by our hosts, as we did in spring 2009, to instead present students with an array of options for interacting with local people in either fieldwork or service learning capacities (see Appendix 16).

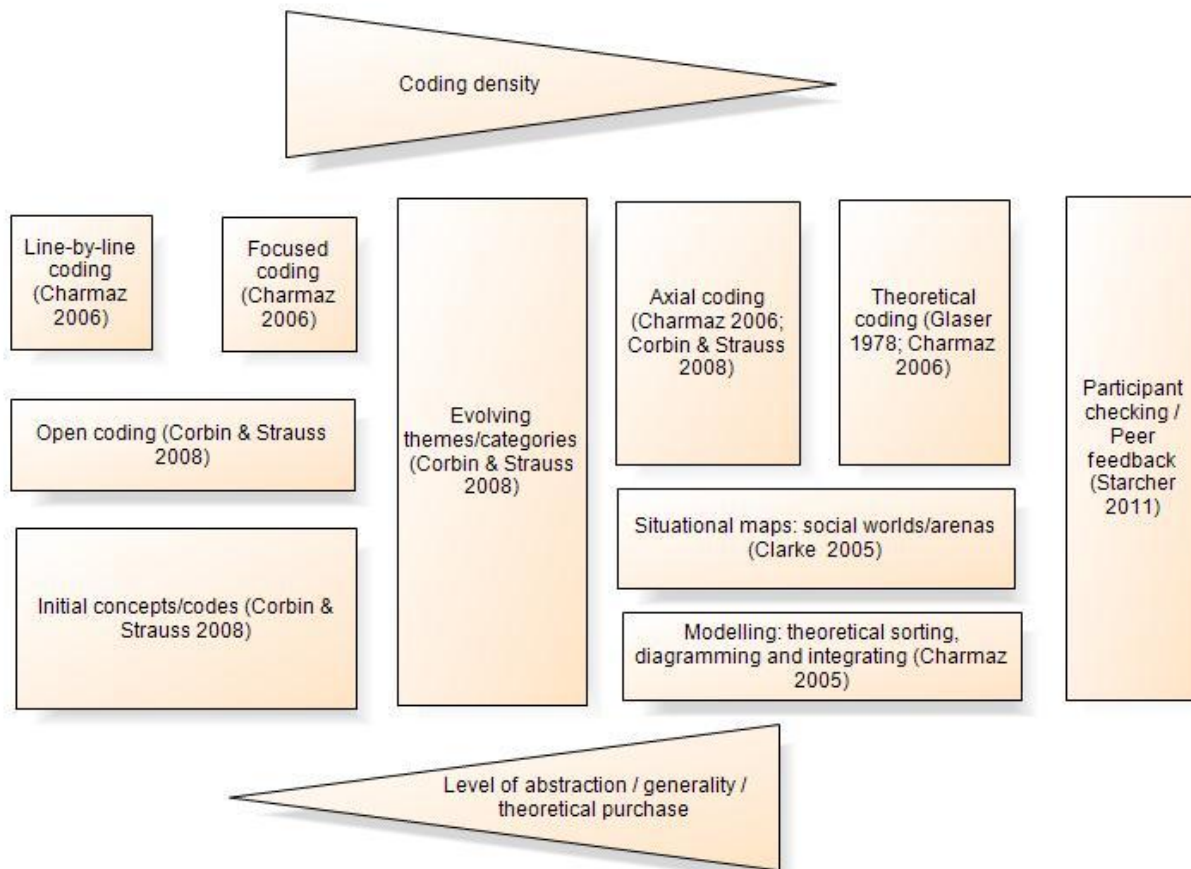
I argue that all five of these aspects increase the *credibility* and *originality* of my claims (Charmaz 2006).

In turn, presenting my partial results in a poster session at the 2011 NAFSA allowed me to judge how effective I had been at communicating my ideas and to what degree my findings were useful and interesting for colleagues in international higher education. The response was encouraging enough that I felt I was on the right track for producing research that would have *resonance* and *usefulness* (Charmaz 2006) for practitioners as well.

Figure 3.5 attempts to give a theoretic representation of my coding processes, which were in fact too iterative and recursive to diagram in faithful detail. In any case, the overall movement in the coding process was from densely coded texts to a more hierarchical coding in which relatively few key concepts stood at the top of coding trees, as illustrated by the triangle at the top of Figure 3.5. At the same time,

the level of abstraction of the codes—their generality, inclusiveness of other constituent codes, or in short, my theoretical purchase on the data—increased as the number of key codes became more rarefied, as illustrated by the triangle at the bottom of Figure 3.5. Appendix 19 gives sample snapshots of coded transcripts at the different stages of coding.

Figure 3.5: Coding Processes



Moving from left to right in the diagram in Figure 3.5, the first figures show some initial code swirling, in which I moved from line-by-line coding to focused coding (Charmaz 2006), only to go back to conceiving of my codes as initial concepts (Corbin and Strauss 2008) which I could then memo and use to guide my analysis of the next piece of data (transcribed, interview, piece of student writing, etc.). Both approaches are in any case variations on the “open coding” phase (Corbin and Strauss 2008), which has always been a constant in grounded theory analysis. While the demarcation from this phase to the next one is not as sharp as implied by the diagram, the most exhilarating phase of the analysis was clearly when I began recognizing evolving themes and categories (Corbin and Strauss 2008) that were unique to my data, investigating the range and fit of these emerging themes and categories—which were refined

through comparison with each new piece of data. This characterized the phase of my analysis in the period 2009-2010 before I began my follow-up and add-on interviews.

The next block of analytical activities was simultaneous and perhaps even harder to describe to the external reader. In retrospect, I do recognize that at a certain point I had begun “axial coding: crosscutting or relating concepts to each other” (Corbin and Strauss 2008, p.195), which I interpret as putting two or more concepts residing in the situation of action in relation to one another as “mutually consequential” (Clarke 2005, p.72). This was accomplished by, among other means, various kinds of modeling, particularly the production of mid-analysis situational maps (Clarke 2005), as well as by sorting and integrating codes (Charmaz 2006). The actual diagrammed models produced in this phase—in continuous modification throughout the life of the analysis—eventually were those used to illustrate my results in **Chapter 4 Research Results**.

At this stage I was well into participant-checking as well, the last phase of my analysis. My follow-up and add-on interviews generally ended with my showing the participants my models and arguments and asking for their feedback from their personal perspectives. This was a very fruitful phase, particularly for how students would identify or not with some of the *in vivo* codes (verbatim phrases of participants) that had survived that long through the analysis and had been lifted to central codes. In one case (Figure 4.4 Learning Arenas), I intentionally refrained from modifying a figure until a number of participants had pointed out how it should be conceptualized differently, confirming my own intuition without making the model a ‘leading question.’ Peer-checking took place in both public and more intimate settings. Presenting some of my results at NAFSA 2011 Vancouver and for a year-end informal gathering at my own institution helped me mainly in finding ways to describe my work to various audiences. More private feedback—including from my supervisor, from practitioners at other institutions, and from colleagues at Franklin in asides—helped me particularly in pitching the right range of confidence in my claims.

To summarize my grounded theory analytical journey: faced with many schools, I tended to choose them all. In the end, my final analysis was no worse for such extravagance. Clearly my coding processes could have been more linear, or at least less time-consuming, had I forgone the Glaserian side of the house, but perhaps that would have been to the detriment of my own learning.

Even though I produced over a hundred memos, situational maps, interim models, and NVIVO queries, I felt that my research only came to life in the actual drafting of the thesis. My model did follow to a large

degree the arrangement of tree nodes and daughter-nodes in NVIVO, and sorting of memos did help my analytical thinking. However, very little of the prose from a particular memo appeared in anything like its original form in the final draft of the thesis. In particular, I was challenged by the length limitation of the DBA thesis (55,000 words), which led to many radical revising and editing decisions. The most noteworthy was the decision to offer only in summary form the students' development of identities and identifications, and only the most striking of the findings from my participant observations of the Malta academic travels.

While there are ethical issues at each stage of any research project (Kvale and Brinkmann 2009), given the themes with which I was dealing and my own role within the situation of action, careful consideration needed to be given to this aspect of my research. This is congruent not only with the strong global ethic strand in cosmopolitan social theory, but also with my pragmatist stance, in which

“... it does seem possible to engage in morally reasonable and responsible action without complete agreement on universal ethical theory. For pragmatists, moral conduct is more akin to a skilled craft than to the logic of mathematical reasoning. ” (Kvale and Brinkmann 2009, p.77)

In this way, ethical research questions cannot be solved once and for all, but the researcher must be open to the possibilities through the life of the study to “fields of uncertainty (i.e., problem areas that should continually be addressed and reflected upon throughout an interview inquiry)” (Kvale and Brinkmann 2009, p.69).

In carrying out my study, I did not overlook the most basic considerations of any (qualitative) research:

- My design emphasized informed consent, including voluntary participation and the right to withdraw (see Appendices 5, 6, 7, 10, 11, 13, and 17). In order to account for my relationship with my own students in the cosmopolitanism seminar and the academic travel, I explained the nature of my research and my desire for their participation at the beginning of the academic semester, but only asked them to sign the consent form to utilize their work on the last day of classes when they were also completing confidential course evaluations. The consent form thus followed the same familiar praxis which students associate with the student course evaluation system: the professor leaves the room, a student is appointed to collect the sheets and place them into envelopes, and then to hand deliver them to the appropriate office. Professors are informed of their student course evaluation—and so I was informed which students had given consent—only after final student course grades have been entered. The student course evaluations for both academic travels and for the cosmopolitanism seminar evinced no criticisms in this regard, and all the students in these three experiences consented.
- The interviewing situations themselves—whether with me or with peers—were relatively low stress and low stakes. There was no need for the interviewer to be critically questioned, nor did the interviews approximate therapeutic relationships.

- In terms of fidelity to the sources of data and credibility of analysis, recorded interview transcripts were loyal to the respondents' words and I documented my analysis process, including snapshots of coding hierarchies at various stages, to assist any possible auditing needs.
- Keeping in mind that "[i]n interviewing, the importance of the researcher's integrity is magnified because the interviewer him- or herself is the main instrument for obtaining knowledge" (Kvale and Brinkmann 2009, p.75), I monitored my interviewing technique carefully. If I erred in this regard, it was on the side of allowing students—who were almost without exception spontaneously loquacious and happy to discuss their educational experiences—to talk themselves out. Thus, I possibly utilized more of their time than strictly necessary (and again created more work for myself!), but obtained extensive unforced quality data.
- I had no outside funding, and was not working with a lead professor or in any larger research group, and so co-option was not an issue. Likewise, every effort was made to respect copyright and correct attribution, including scrupulous use of quotations, of paraphrasing and summarizing, and of citations and references.
- Confidentiality and anonymity were ensured by my being the only one with access to the data. To assign aliases that had the same regional, generational, ethnic, linguistic, and socioeconomic "feel," I utilized a baby-naming website (Parentsconnect 2007-2012).
- Related to this, while I do not feel I "overidentified" (Kvale and Brinkmann 2009) with my young respondents. I took care in this thesis to provide "thick description" (Goffman 1959)—or at least to thoroughly describe the setting of my research—following the Aristotelian concept of *phronesis*, in which full evocation is an ethical obligation.

The Aristotelian agent is a person whom we could trust to describe a complex situation with full concreteness of detail and emotional shading, missing nothing of practical relevance. (Nussbaum 1990, p.84)

The larger ethical question of the net beneficence of my study is a more open question. The perceived benefits of my study were mainly two, one local and one more global:

- To contribute to students' (my participants') own self-knowledge
- To improve the practice of international education

Whether I meet the latter goal will depend largely on the reception to this thesis and to any subsequent publications, both of which are beyond scope of the current discussion. On this subject, it is enough to say for now that I believe international education itself can do both good and harm—or at least fail to reach its potential—for both participating students and for global society. It is a worthwhile object of study if for no other reason than for the extremely high number of individuals and resources being dedicated to it.

In general, though I may not have fully resolved the issue of my combined roles of educator, senior administrator, participant observer, and analyst in the eyes of every participant in the study, I feel the

“disgruntled participants” will have been in the neighborhood of 2% (two out of 106 total)—and no real harm was incurred by those two. In terms of contributing to the students’ own self-knowledge, the evidence was very strong that that had been accomplished in the cosmopolitanism honors seminar, and was somewhat strong in the academic travels as well, judging from student course evaluations and student learning outcomes assessments. However, aside from the students who intersected both with the 2007 or 2008 cohorts and one of these academic experiences, it was difficult to ascertain how many of the students actually benefited from the debriefing/participant feedback stage. Most claimed to have appreciated the opportunity to see my analysis, but many frankly may have only been polite. Most had virtually forgotten about their original involvement in the study three or four years prior, which speaks on one hand to the lack of disturbance it represented in their lives, but on the other to its relative unimportance. In the end, I would characterize the bulk of the debriefing/participant feedback exchanges as polite and helpful, but probably not of lasting influence on the students’ self-knowledge.

Regarding the ethical aspects of my research as a whole, I maintain that I was able to maintain scientific quality and independence while successfully managing the asymmetrical power relationships between myself and the respondents. Overall, while I took considerable creative liberties from the point of view of traditional grounded theory dogma, I committed no heresies, but instead introduced fruitful innovations such as utilizing peer interviewing and self-reflective student essay writing in response to substantive theoretical texts in the field of my research. Through the use of these data sources and participant observations, I was able to access a range of social science and student perspectives. Overall, thanks to my choices of research paradigm, strategy, design, and techniques, I had achieved my methodological aims.

Chapter 4 Research results: Processes and outcomes of cosmopolitan education

This is a story of how the students in my study learned about living in the world through an extended international higher education experience, defined as at least three years of undergraduate study in a country other than their own. *Learning about living in the world*: this was both process and product for developing cosmopolitans studying at an American International university in Switzerland. *Agency*—the active creation of the experience by the students themselves and related iterative choices—was key to the success of their learning. In his final year, Anthony—born in Romania, educated in the US, Spain, and Switzerland—commented,

“I think this would be the only place that I could learn the sorts of lessons I have learned about living in the world...about going to very, very different places...about getting the most I can out of each travel experience, be that intellectual growth, or personal growth, or growth of cultural awareness.” (Anthony, final year)

Maria also cited travel as the principal vehicle of learning in describing her experience:

“I think what I value most from moving around and from coming to Franklin, and Switzerland and Sweden and Israel, is the opportunity to try to understand lifestyles. Not necessarily a language, not necessarily like the kind of extras that come with culture, but what you do and how you live. [...] So living in the world...in terms of general...competency and comfort in terms of crossing borders.” (Maria, final year)

Wendy, a US passport student, agreed with both, but tied it to interaction with the surrounding community and to the cross-cultural campus experience:

“[The] experience is all about finding yourself in a world where nobody knows who they are...learning another language because you can’t communicate with anyone downtown...or dealing with people from vastly different cultures in every class...” (Wendy, final year)

Learning about living in the world can be directed inwards towards one’s own education, but can manifest itself in *advocacy*. In my cosmopolitanism seminar, Giselle—a dual US/French national—wrote,

“While I cannot say that my confidence in Franklin never wavered, I confidently believe that Franklin embodies...grassroots cosmopolitanism...This desire to get involved in global issues...concretely manifests itself in the Baobab Initiative [a student-initiated development project in Malawi in which she participated].” (Giselle, final year)

In these quotations, Anthony, Maria, Wendy, and Giselle touch on the three *learning arenas* through which students progress: *the intercultural bubble*, *the larger world of travel*, and *local communities*. Expressions italicized upon their first usage refer to what Charmaz (2006) calls categories and

subcategories: the final revised codes that constitute the framework of my local theory. In the case of the category *learning about living in the world*, it is the code I have raised to the highest level of abstraction, among other candidate codes, as the basic process of cosmopolitan education.

Consistent with a certain modesty and resistance to inflated terms, not all of the informants agreed with my choice of terminology during the participant-checking phase. Just like one student (Amanda) who proposed “instead of *global citizen*, can we call it *global participant*?” one of the most interculturally adept of my informants (Brianna) proffered “how about living *with* the world?” Most of those who resisted my phrasing of the basic process did so on the basis that it implied not only culture-general competencies, but a manner of ubiquitous culture-specific competencies. For these students who had in fact acquired culture-specific competencies in a remarkable number of places and situations, they did not want to presume that they had automatically done so in all of the other places in which they might sojourn in the future. Likewise, the students stressed the continuity of the extended international experience with their prior and future lives.

“... I have always travelled my whole life. My parents always thought that was very important...my childhood experience has made me into something; I think [the extended educational experience] has been a catalyst for further experience...And for putting me in connection with people who thought similarly to me, which again was a platform for wanting to do more...” (Amanda, final year)

However, Burt—among the participants who evidenced the most intercultural growth in my study—was more typical in affirming the concept of *learning about living in the world*. Burt came to the institution from urban Texas, and went on to study away in Mali and in Egypt before finishing his degree.

“When I came to Franklin I guess I didn't have an enormous amount of travel experience... this calendar year, for example, [...] if everything goes according to plan from new years' of last year to new years' of this year, I will have been on five continents and eighteen countries, so yeah, I think in some regards I have learned about living in the world. I'm going to go back to Cairo here in January and get an apartment for example, you know, and I think there're not a lot of other kids that I grew up with that would really be comfortable just flying to Cairo and just finding an apartment and setting up their lives. And I'm really comfortable doing this, you know? So yeah, I think that the Franklin experience really does provide you with the tools to succeed in a number of societies. [...] To be able to find an apartment, to learn languages, to be able to interact with people from cultures very different to my own, so yeah, I think that we really do...” (Burt, final year)

I show in this chapter how the three distinct learning arenas, while individually created by the participants, were structured in a common fashion, though not all students proceeded through the structure with the same degree of intensity and completeness. The difference in how the students

worked through the various arenas depended in part on their *path leading to the international education*, so on how they were *growing towards diversity and/or exclusivity* as they came to the institution. *Trajectories* (pathways, careers) through the three arenas during the international education experience—at times leading students to exit from the university itself—also differ according to students’ in-college development toward more altruistic or more instrumental futures.

My analytical process led me to posit three *cosmopolitical orientations*—*advocacy*, *exploration*, and *career/consumer*—with a range of *modes* of acting related to each: *global abetment*, *global understanding and appreciation*, and *global utilization*. These orientations and modes are not essentialized characteristics of any given individual. A specific student can reveal aspects of each. For example, I observed that many students on academic travel *required permission* to switch from one mode to another, moving in this particular instance from a more passive consumer mode to more active involvement and interaction with local students and other people we encountered in Malta. As a further evolution from these modes, I identified what I called *futures*, following Rizvi (2005a), anticipated roles in their coming lives to which their trajectories seemed to be leading them—a total of seven, including *global activist*, *global aficionado*, and *global manager*.

The detailing of these orientations, modes, and futures helps me explain the range of variation in the educational processes present in the setting, particularly:

- The arenas in, and processes by which, students in the extended international education experience structured their learning.
- The different trajectories students followed through these arenas during this phase of their lives.

In both aspects—the structuring of arenas and processes, and the students’ transitions through their time at the institution—the dominant orientation, mode, or future had a role, and could change.

4.1 Cosmopolitan education as process and as outcome

Speaking of cosmopolitan education as *outcome* and as *process* captures the relationship between the parts: the process leads to the outcome. However, we must remember that the process began before the higher education international experience and that the trajectories continued on into the students’ cosmopolitan futures. What does it mean to possess a cosmopolitan education? It means to have acquired the basis for one or more cosmopolitan futures—to have developed across a possible range of cosmopolitical orientations and modes of perceiving and acting, with enhanced intercultural and *worldly*

competencies and, usually, nuanced and multiple types of cultural and geographic identifications and senses of belonging. How does such an education proceed? It is largely a post-transformational process in which students utilized self-initiated cycles of social risk-taking and interaction in transnational and cross-cultural contexts, combining experiential and structured classroom learning. My research allows me to expand the definition of cosmopolitan education beyond “educating for cosmopolitanism and educating cosmopolites” (Gunesch 2004) to include a more detailed specification of what kinds of cosmopolitanism and what kinds of cosmopolites this education contributes to creating, with an emphasis on how these cosmopolitan individuals develop.

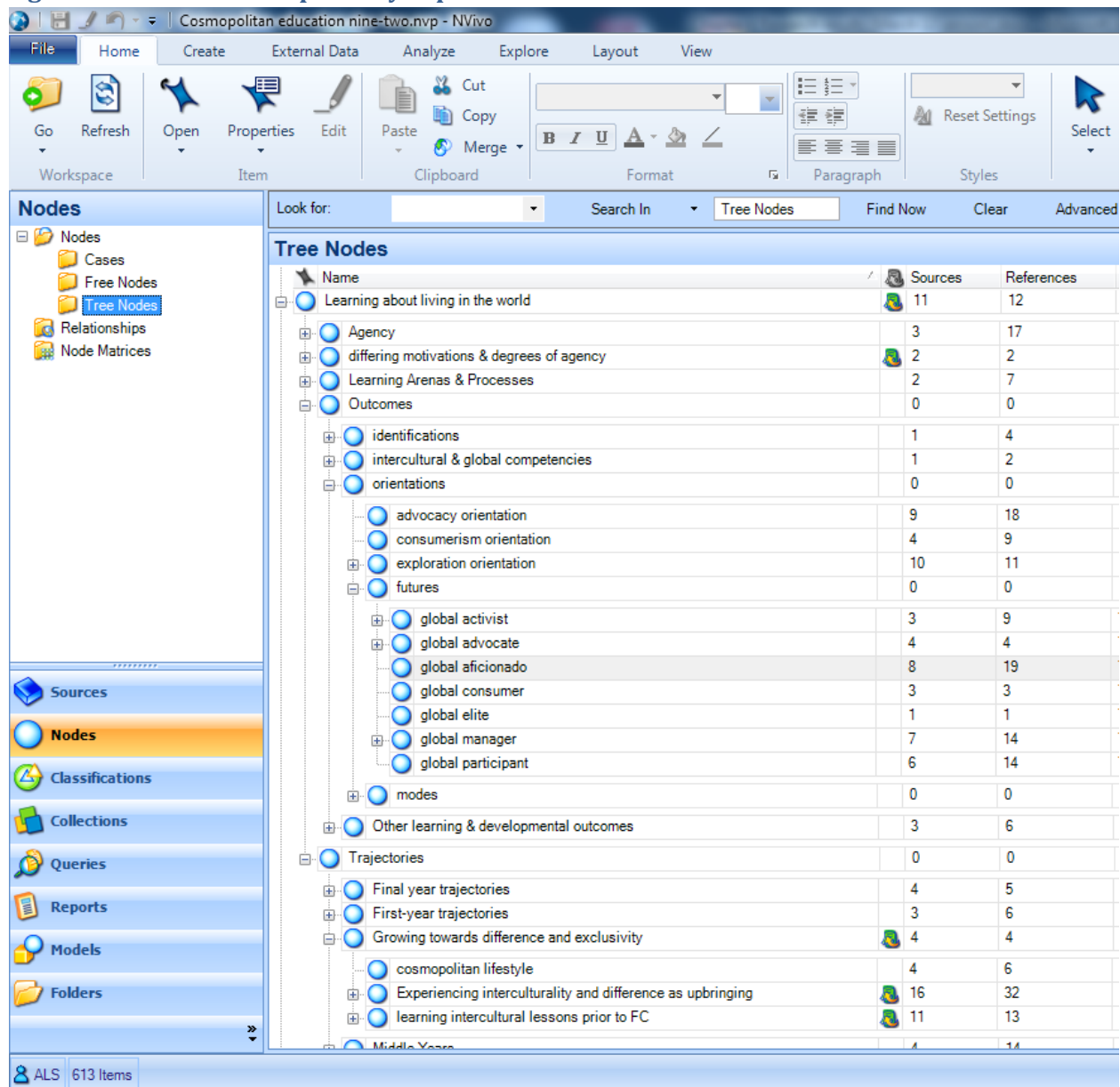
Cosmopolitan education is preparation for transnational futures that vary across a range of altruism and instrumentalism, arrived at through the use of structured and experiential learning opportunities by students with diverging cosmopolitical orientations, modes of acting and perceiving, and degrees of agency.

In terms of providing evidence, I use both extended illustrative cases as well as “a balance of analytical statements enclosed in concrete empirical instances,” following Charmaz (2006, p.158),

“...blend[ing] analytic statements with supporting evidence and illustration...mov[ing] back and forth between theoretical interpretations and empirical evidence.” (Charmaz 2006, pp.152-3)

I should stress that such a presentation is intended to facilitate reception to my ideas, and does not constitute my analytical procedures per se. I refer readers to **Chapter 3 Methodological processes**—particularly to the explanations of *Figure 3.5 Data creation and analysis procedures* and that of *Figure 3.5 Coding Processes*—in which I detail how I raised codes such as *Learning about living in the world* to greater levels of abstraction than others. To illustrate the relationship between my analytical and explanatory processes, I show in Figure 4.1 a screenshot of the NVivo qualitative analysis program I used for this project that depicts some partially expanded NVivo tree nodes. If one were to expand these categories and subcategories further, yet more codes would appear. These further codes would be more detailed and linked to additional sources and references. Furthermore, many of the subsidiary nodes would show links to memos (the dark icons to the right of a node) that I created as I built my analysis. Figure 4.1 thus represents the type of analytical work that underlies my study.

Figure 4.1 Screenshot of partially expanded NVivo tree nodes



In contrast, I show in Figure 4.2 an outline of how I present my research results in this chapter. As one can see comparing Figures 4.1 and 4.2, narrating the results in this chapter constitutes both a selection process as well as an act of further analytical development, allowing me to refine and reorganize my findings in a more accessible and useful manner. True to my approach, it is a constructed account, written for a specific genre and audience, and could take different forms to suit different audiences and means of dissemination.

Figure 4.2 Outline of presentation of results

4.1 Cosmopolitan education as process and as outcome

- A. Henry, an illustrative anecdote*
- B. Cosmopolitan education as process*
- C. Cosmopolitan education as outcome*

4.2 Processes

- A. Learning arenas*
 - 1) The intercultural bubble
 - 2) The larger world of travel
 - a) Academic travel
 - b) Personal travel
 - c) Study away
 - 3) Local communities
- B. Making their own experience: agency, constant comparison, risk-taking, and reflection*
- C. Generalized trajectories*
 - 1) Pre-entry experiences, motivations, and expectations
 - 2) The first year
 - 3) The middle years
 - 4) The final year

4.3 Outcomes

- A. Cosmopolitical orientations, modes, and futures*
 - 1 Orientations: advocacy, exploration, and career/consumer
 - 2) Modes: global abetment, global understanding & appreciation, global utilization
 - 3) Cosmopolitan futures: activist, advocate, participant, aficionado, manager, consumer, elite
- B. Intercultural competencies and worldliness*
- C. Identities and identifications*
 - 1) Nations, homes and belongings
 - 2) Disciplinary identifications
- D. Other outcomes*

4.4 Conclusions

- A. Summary of findings*

My main contribution is to show the interplay of the orientations, modes, and futures with the learning arenas and processes and the individual trajectories of students that constitute the extended international higher education experience. For clarity of presentation, I will stress commonalities across participants in section 4.2, in which I discuss *processes*: the where, how, and when of the learning experience. In section 4.3, I present outcomes, and differentiate more among the range of orientations, modes and futures. In so doing, I return to process, showing how the diverse participants heading toward different cosmopolitan futures traversed the learning arenas in different ways and with differing degrees of completeness.

My findings suggest that the net effect of the extended international education experience was to expand students' orientations and modes of acting and perceiving toward greater global understanding and appreciation, to include aspects of ethical cosmopolitanism. On the contrary, some disciplinary identifications—particularly with a “political realism” (Beardsworth 2002) approach in the field of international relations—seem to move students' moral compass away from humanitarian ideals. A multiplicity of *belongings*—felt personal associations with different cultures or regions acquired either through one's upbringing or subsequent sojourns—correspond with more sophisticated intercultural competencies. This last fact reinforces my conclusions that the extended international education experience follows a cyclical pattern of experimentation and reflection, in which students developed in an upwardly spiralling fashion that was more incremental and transactional than dramatically transformative. I call it post-transformative, given that for the most part the students had already *experienced interculturality and difference as upbringing* and had *learned intercultural lessons prior to coming*.

A. Henry, an illustrative anecdote

So how does it work?

The student comes in 30 minutes late for a review session, wearing a tightly packed, largish rucksack. He apologizes: “I'm really sorry. I came straight here. I had to wait two hours for a train out of Milan. I haven't even been back to my room yet.” The other student, with whom I have been going over lesson plans for an English lesson the two student-teachers would be carrying out immediately afterwards at a local junior high school, greets him calmly. “How did it go?” she asks. “Oh, travel was great.”

Both students had been on academic travel the two previous weeks, the female student in Morocco studying indigenous music with a professor of French, Henry in the Baltic with a former diplomat and professor of management, visiting government officials in Estonia and Lithuania. Upon completion of the group trip, he had departed directly from Vilnius to meet his girlfriend in Vienna to take advantage of the days remaining before regular classes resumed in order to visit some of the cities of the former Hapsburg Empire. Henry was taking this course in English language teaching in his last semester as he had already been accepted into the Peace Corps, assigned to Francophone, Africa, and knew that teaching would be his most likely assignment.

Walking back together towards campus after the lesson at the local school in this Swiss town near the border with Italy, I congratulate him on the recent news that he has been assigned to teach at the secondary-school level in the Peace Corps. Henry—a French/US national and a trilingual who had lived in Germany, France, and the US—tells me about his experience the past few days in Vienna, Budapest, and Prague “couch-surfing”: utilizing a [then new] online service to make contact with local residents willing to host visitors for brief stays. “We went out with our host for a long dinner the first night, talked about Austria and not Austria...” On the trip to the Baltic he just completed, the professor had arranged for local graduate students in each city to orient the group, encouraging them to socialize afterwards. Henry remarks how this worked

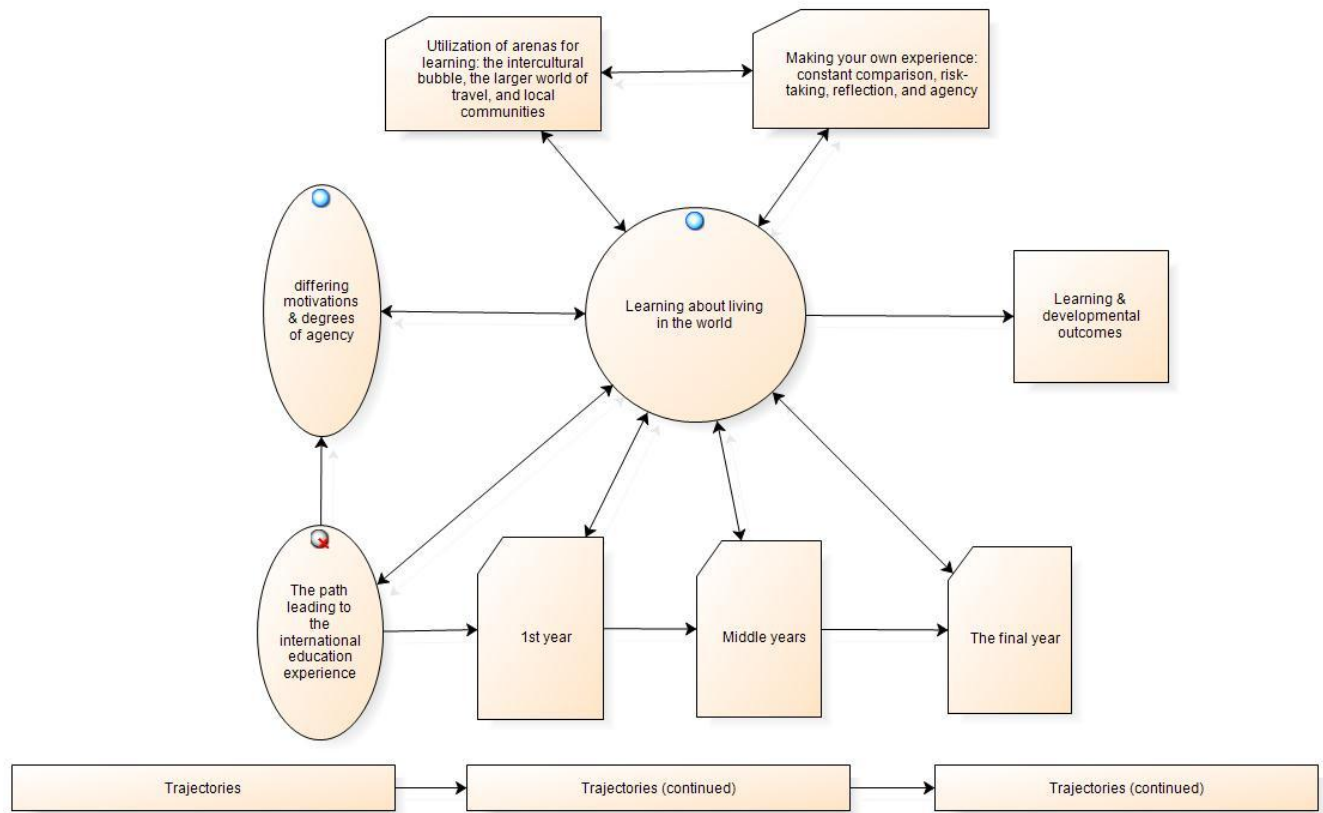
well for this particular group of undergraduates, “probably because we were mainly upper-division students.” He adds, “On one of my freshman travels, I found that we were still too intent on getting to know each other” to profit from arranged encounters with students in Venice. As we continue on, he tells me about the monthly dinner with a group of male friends in their last year he will be going to that evening at a local bar to share adventures, and we discuss the undergraduate International Relation thesis he is drafting, on which he says he is hopelessly behind, but with which we both know this “A” student will be once again be successful.

This conversation took place toward the end of the research process that led to this thesis. It epitomizes the kind of international education that went on at the site of my study. It speaks also to my participant professor-researcher role. This casual encounter that I narrate here did not typify my data gathering methods; however, the anecdote does help illustrate some of the student development processes and outcomes in my model.

B. Cosmopolitan education as process

Figure 4.3 shows the process which leads to the outcomes in Figure 4.4. Starting from the bottom of the graphic, Figure 4.3 underlines that the students were following trajectories that began before their university international experience and would continue on trajectories that carried them away from the institution into the future. *The path leading to the international education*, therefore, was no less important for their development than the phases within the experience which took them up to *the final year*. The third row of figures from the bottom gives the heart of the model, illustrating how the students’ prior lives brought them to the institution with *differing motivations* and *degrees of agency* that in turn influenced how they learned about living in the world, how they exploited the learning arenas, their degree of risk taking, and the balance in experiential versus structured learning experiences. The model could contain more learning processes associated with learning about living in the world, but the two in the top row are intended to subsume those that are most important to cosmopolitan education.

Figure 4.3 Cosmopolitan education as process



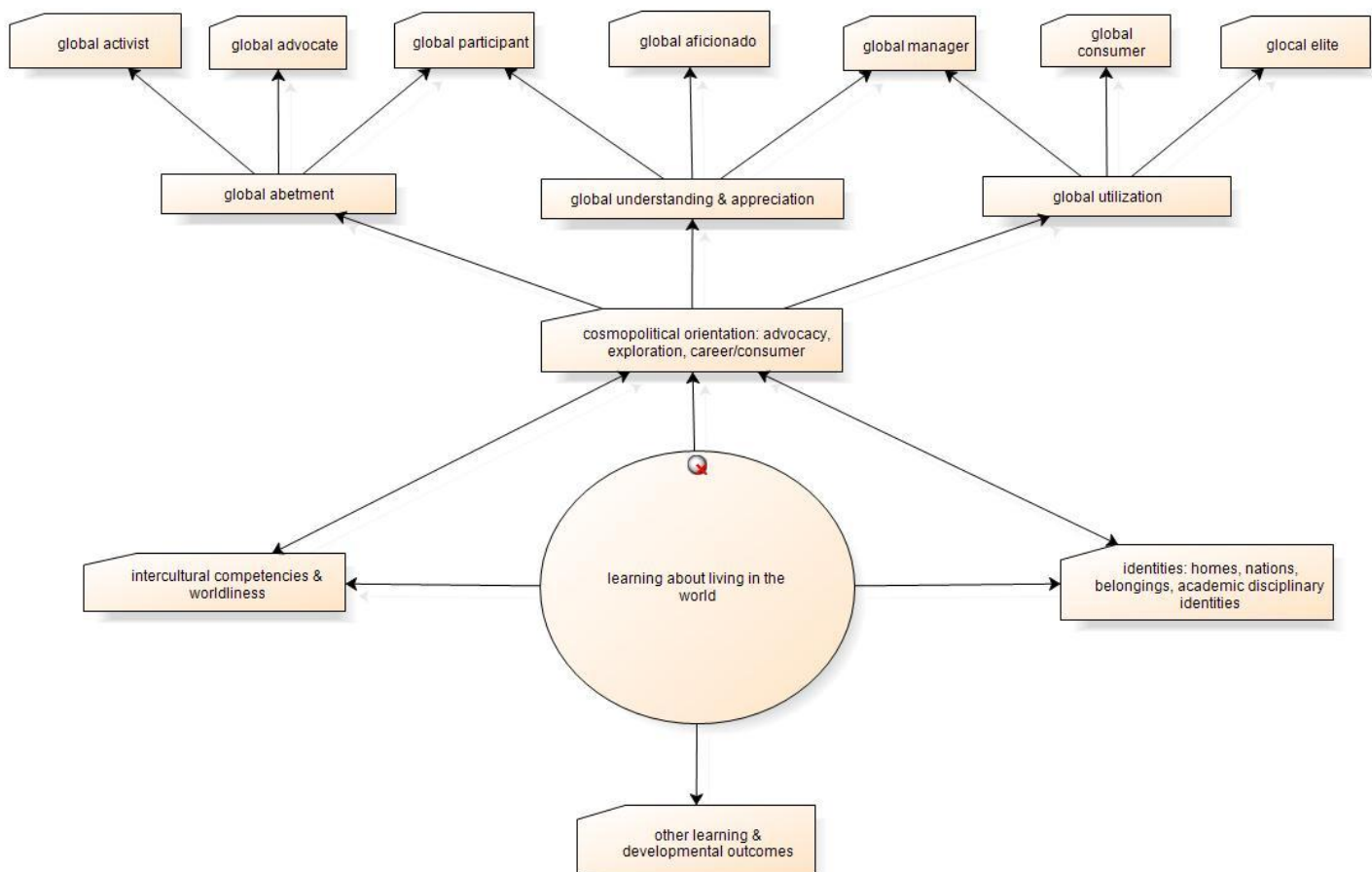
By way of introduction in terms of Henry, his anecdote tells us something about his prior-entry characteristics and experiences, particularly the high degree to which he seemed to be *growing up with difference*, including *learning intercultural lessons prior to coming* and *experiencing hybridity as upbringing*. Based on my evidence, these characteristics led to a higher likelihood that a student would work outside of the intercultural bubble earlier in his or her career through self-initiated experiential learning experiences. Instead, Henry seems to be doing so only in his last year, and only through a structured opportunity. Thus, my model is not meant to imply a lock-step web of causal connections without exception or individual nuance, but instead sketches out general tendencies concerning elements that are co-present and mutually influential in the situation of action. We learn from the anecdote that Henry experienced one aspect of academic travel—*contact with local young people*—differently as a first-year student than in his final year. Such a difference over a student’s career is characteristic of the evolving international education process, and can be a sign of growing intercultural maturity. We will see later in this chapter how students with pre-entry characteristics different than those of Henry tended to *break out of the academic travel group* earlier in their international education career. Academic travel partakes of the learning arena called *the larger world of travel*, as does *personal*

travel. Using the example of the conversation with his Austrian host, Henry *put himself out there*—intentionally engaged in taking a social risk in an intercultural context. Although we would need to know more than this anecdote alone provides, the monthly dinner conversations with like-minded friends may be part of a cycle of risk-taking and reflection, relying on *interpretive friendships* that help process the experience. Returning to the final year in his trajectory, we see the importance once again for him of *structured learning*—represented by his thesis research—which may indeed have been important for his growth throughout his career, helping explain in part how he developed differently than some of his peers.

C. Cosmopolitan education as outcome

Figure 4.4 gives a graphic overview of the learning and developmental outcomes brought about by learning about living in the world. It should not be assumed that the outcomes are the sole result of the campus or related educational experiences; in particular, the students' prior paths leading to the international education are important, as are other factors.

Figure 4.4 Cosmopolitan education as outcome



The four main outcomes deriving from *learning about living in the world*—depicted in the diagram around the basic process—have to do with the student’s *cosmopolitical orientation, mode of perceiving and acting, and futures*; their *intercultural competencies and worldliness*; their *identities and belongings*; and *other learning and development outcomes*. Returning to Henry, he evinced in our conversation an orientation toward advocacy in his plans and towards exploration in his travels. Overall, his way of seeing and acting seemed more led by the mode of *global understanding and appreciation*—a love of knowledge, fascination with different people and places—than by, for example, a desire to fight social injustice characteristic of the *global abetment* mode, or an interest in material gain of the *global utilization* mode. And yet, he seemed at least in the immediate future to be heading toward an active role improving the lives of those far from his origins and different from his upbringing: at the very least, a future *participant* in the world, if not an *advocate* for righting wrongs. Regardless of how one feels about the role or effectiveness of the US Peace Corps, Henry’s choice—motivated by a desire to apply his learning and skills to make a positive change in a local reality somewhere on the globe—speaks to the cosmopolitical mode of global abetment. Henry’s remarks hint toward his intercultural competencies and worldliness; we presume he can navigate different European cultures well thanks to his languages and background, and his adept use of “couch surfing” and transportation speak to his practical worldly competencies. We do not know explicitly where his sense of belongings lies, but we can speculate that it is not monolithic in nature given his background. His academic accomplishments and prowess speak to some of the other skills he has acquired.

The net effect of the international education experience seems to be an expansion of modes and possible futures towards the left of my Figure 4.4. In other words, students seem to acquire over the three or four years of their international higher education experience, greater global understanding and appreciation, and in some cases even aspects of global abetment, despite initial orientations which may not have suggested such outcomes. At the same time, these changes—what I am calling expansion toward the left of my Figure 4.4—are mostly supplementary rather than substitutional, which is to say that an individual does not necessarily have to lose a previous orientation, mode, or future to add new ones.

4.2 Processes

Following the students themselves, I use synecdoche or metaphors of space, movement, and place to describe the learning and developmental processes of the participants in my study. References to *the bubble*, to *traveling* (personal travel), to *travel* (short for academic travel), *locals* (for people

encountered on academic travel) and to variations on *Lugano* (Ticino, Italian Switzerland, *Switaly*) and the *Ticinesi*, (the Luganese, the Swiss) were a constant in nearly all interviews, and were among the most common *in vivo* codes (literal transliterations) that earned their way into my analysis.

A. Learning arenas

Underlining its importance in the educational processes at work at the institution, the multicultural, transnational campus community (which I call *the intercultural bubble*) also generated many alternative metaphors from the students, like “a Petri dish” or “an experiment.” Melissa (a student with Vietnamese, Austrian, and English *belongings*) called it a “mishmash” as she interpreted *living in the world* as quite literally living in an environment created through the international and hybrid make-up of the campus community:

“Well, to a certain extent maybe because we all live abroad. Hardly any of us actually are from Switzerland or are from this area. So of course we all live in a different setting. And we interact with people from a different setting, so you can say that we are living in the world in principle. Because Franklin College...it's not Swiss, it's not American, it's not European. It's something...like a mishmash of everything (laughs).” (Melissa, final year)

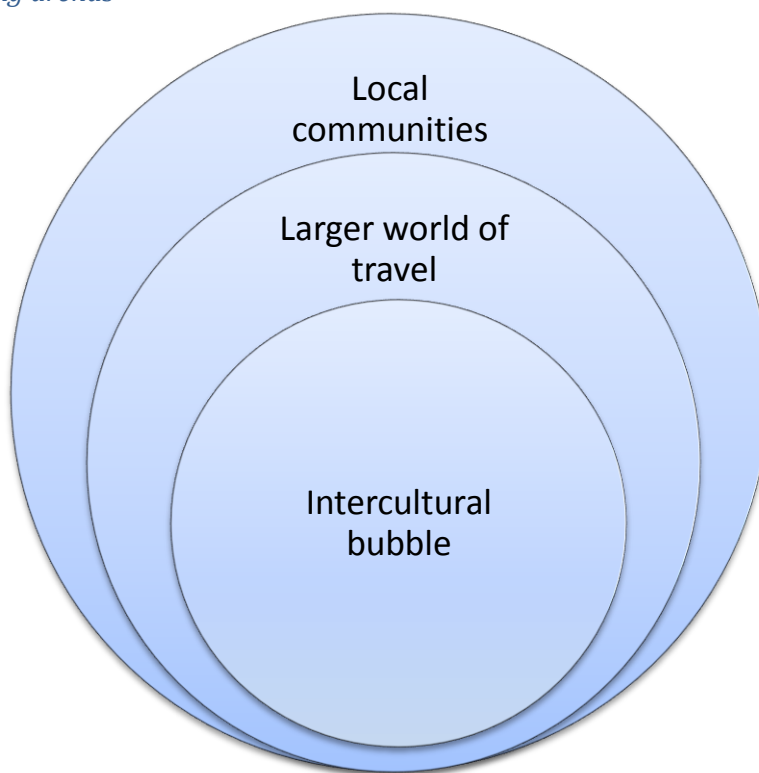
Thus, the *learning arenas* originate in *the bubble*, a commonplace in other contexts that connotes a sheltered, antiseptic, and often monocultural space that protects and isolates from the Other—and so a negative concept. In my own exclusive liberal arts alma mater college in Western Massachusetts, the others were “the townies;” at the site of my study, they were the *Ticinesi* or the Swiss or the Italians. However, the *intercultural bubble* was in fact an ambivalent space in that it was also the most universally acknowledged source of learning by all participants in my study, particularly in their first year. While *the bubble* had generally negative connotations in student usage, it actually constituted the most consistently influential learning arena of all three spaces. Allison was a self-described “third-culture kid” and “military brat” who had participated in my cosmopolitan honors seminar. As we discussed my findings toward the end of my research process in her final year, she commented,

“I definitely see that...primarily, especially starting out at Franklin, you learn a lot within the bubble, but then you're encouraged more to break out into the community, but I think at some points the greater world of travel is perhaps closer to the Franklin bubble than the local community here.” (Allison, final year)

Figure 4.5 portrays the three learning arenas. As Allison confirmed in the citation above, the intercultural bubble was the primary space for learning, especially in the first year. With some exceptions to which I will return, students in their early years were unable or unwilling to make headway in relationships or significant interaction in the local community, relying instead on more far-

flung destinations to expand their learning, either through academic travel or personal travel. Even then, though, students would often *bring the intercultural bubble with them* as they travelled, continuing to work on relationships and interaction with their multicultural, transnational peers either in their personal travels or, especially, on academic travel. Students would make progress out into the community as a rule either very late in their career, or not at all. Instead, students would often choose to *study away*, on another continent preferably—continuing therefore to utilize the greater world of travel for their education before returning for a final year or semester at the institution. An exception to this tendency were those US women students who joined the *nanny circuit*, providing babysitting and/or English conversation services to children of local families. However, those who reached out earliest into the community in this fashion were also among those most likely to leave the institution prematurely and permanently to seek out more interculturally intense experiences elsewhere.

Figure 4.5 Learning arenas



1) The intercultural bubble

The intercultural bubble contained structured curricular and co-curricular for learning, but most of all it was a space for interaction and relationships:

"I'm friends with people from India, from like, Syria, and well...Dubai...all over the place, Italy...Switzerland, everywhere." (Brian, first year)

Also in her first year, Ricarda, a US student who had had influential sojourns in her teens in Argentina, Italy, and France, described "the huge intercultural thing" of having Spanish-speaking friends at the institution, "...you know like from Nicaragua...speaking Spanish a lot more than at home...it makes me feel really happy, 'cause I don't get to speak Spanish a lot in Seattle and it makes me feel at home, in Argentina almost, like I'm back there." Another US student in her first year, Amanda, agreed: "It's just cool to see everybody who's different. I mean here you walk into the cafeteria and everyone's speaking different languages. And you meet people and they're from all over. My roommate is from France, and people are all over, from Australia, crazy places that I've never been to, seen, knew of, and I mean, that's the basics of it." Aisha, even though throughout her academic career her closest friends remained from Persian Gulf countries, had similar experiences even within the first weeks of her arrival:

"In Saudi Arabia, the culture is very different, as you know...I'm learning a lot...just interacting with different people. I had several conversations with other students. We usually talk, other than the homework and stuff, we talk about our different cultures and how I live and how she lives or another person lives." (Aisha, first year)

The small-size atmosphere of the institution contributed to the effect for most students because

"...the administration knows you, the faculty knows you, all the students in the school know you, so you are forced to become truthful to yourself because people are throwing you back in your face all the time...and that doesn't necessarily happen at other colleges, especially large college campuses because they just don't have that connectivity and that constant interaction with people." (Wendy, final year)

Wendy's remarks are important on a few levels. One, they point to the fact that as students progress through their careers, they became less interpreters or ambassadors of some generalized cultural entity, and more distinctly recognized as unique individuals. Also, as Wendy implies, the interaction was not always easy. The descriptions of interaction by students in their first year, especially their first semester or even first weeks—like the quotes from Michael and Amanda above—could have a gushy, almost Disney-like "it's a small world after all" feel. In retrospect, though, from the perspective of a student's final year, they recognized the distance they had travelled in understanding their classmates, and also the blunders they had committed in their earlier years. Brian, a student from a western Rocky Mountain state in the US, commented in his final semester, "You know, freshmen year it started, you know, it was very, I don't want to say blunt, but it was like, I would say one thing, they would say another thing, we'd

kind of butt heads a little bit.” Instead, in his first-year interview on the same subject four years earlier, he captured the context of the students’ interaction, but perhaps not the underlying tensions.

“...everyone from the second floor comes out and this kid, this kid N. [an Indian student from Dubai] from down the hall, his mom, his mom sends him packages like once a week [...] and so we have Indian tea parties...on Friday afternoon...the whole balcony comes out and...they last for a long time and we always have like long conversations about anything and everything and it's usually things that are happening in the world and I think that's good 'cause it's interesting to get his perspective...not just N.'s perspective but like theirs, you know, there's like an American bro, and there's like an Ecuadorian kid, and there's a Syrian kid, um, there's a Spanish kid, so it's good to get everyone's perspective on an issue...” (Brian, first year)

As the students became more themselves, and less representatives of an abstract culture, they also acculturated into a new shared network of mutual understandings. Brian in his senior year interview used the metaphor of third-culture kids to describe the process.

“[N]ow it seems we've kind of morphed into one kind of conversation, one type of way of speaking about things...we all kind of have this common understanding, common respect, that we didn't necessarily have as freshmen, but by the time we are seniors, juniors, it has changed a bit. You know, now you can make small references that can mean something very powerful. You know, you can say, I hope you do really well on your test, and you say Inshallah. Or whatever, you know, it's just like a little thing, you know like good luck, but that phrase has so...power in the culture where it comes from. And when I say it back home nobody gets it. And that campus culture is very different...To be able to say little things like that do matter a lot. I guess we are all kind of third-culture kids so to speak.” (Brian, final year)

While there are some references to learning from professors in informal contexts, they are far outweighed in the data by the emphasis given by students to the learning from interaction with other students both in and out of the classroom, especially in the first year. However, this was not true for all students, and it could change as students advanced to later years. In fact, the utilization of—or, in my terms, *trajectory* across—the intercultural bubble differed according to the characteristics and histories of the students. Also, compared to my other analytical categories, there was a wider range of views around the role of interaction and friendships among students.

Students like Allison, the self-professed “third culture kid” we met above, who combined extensive previous cross-cultural experience with an initial preference for academic classroom (versus more experiential) learning, turned to their professors to make up for what they felt was limitations on the educational diversity of the student body. In writing on this subject in her second year, Allison’s comments were nuanced:

“In actuality, I hear very little from our “international” students in my classes. The representation of differing outlooks at Franklin is not exactly visible at the surface...The fact

remains that my international friends were raised in Western educational systems, lacking variety in one context, but not overshadowing how they still bring to the classroom their own cultural and personal experiences inherently different than my own. I am extremely grateful that a global-emphasized education cannot completely eradicate what is unique to the individual.

One aspect of Franklin that saves my experience from its own limitations is the varied lives and experiences of my professors. [...] My professors' bring their third culture experiences to their curriculum. I have conversations with both students and professors exploring the topic of belonging and the process of becoming a native." (Allison, second year)

Allison thus in part validates the comments of Wendy concerning the individualism of the students in the context, as well as those of Brian about "morph[ing] into one type of conversation," and in general acknowledges the value of student-student interaction inside the intercultural bubble. At the same time, from the vantage point of her Filipino/African-American background and numerous sojourns on US military bases in Asian countries, she discerned limits to the variety of points-of-view available, which she augmented through interaction with her professors instead.

Moving from student-to-student on-campus interaction to the related issue of friendships, Anthony, the US/Romanian student who was cited at the beginning of this chapter, was more explicitly critical in underlining the difficulty in close relationships forming across US/non-US lines at the institution, citing "an economic divide that happens to be along cultural lines."

"[I]f you want to analyze it socio-economically in the context of Franklin, I'm gonna say straight out, it's hard to be friends with people not from your cultural background...and that's purely because of the way that Franklin chose to bring students from different cultures in to the college. [...] I wish that they would go out of their way to find bright, middle class, non-Americans and bring them into the college and make them not have to pay fully tuition...which most Europeans they can't. And don't even joke about getting middle class American onto this campus, because that's never gonna happen. Franklin's primarily a tuition driven institution, but I would love to see people of my socio-economic background from a non-American setting. And I think that for me and for the rest of the community that would facilitate relationships with non-Americans." (Anthony, final year)

Anthony's views on how the socio-economic divide among the students at the institution affects relationships were substantiated in an independent study of retention issues with US women students that I carried out with a faculty colleague (Starcher and Sugiyama 2011). Specifically, the focus groups (four, involving a total of sixteen US women students with diversity in terms of family income, state of residence, year at the institution, and academic concentration) explored reasons why US women students were more likely to leave the institution prematurely than other groups. Among our findings, we concluded that

“[t]he strongest of ... disappointments [concerning expectations for the experience by US women students in their first and second years] are on the personal and social level of frustrated expectations for making international friends, for being integrated into the local community, and for forming romantic and platonic other-sex relationships, as well as surprise over the “cliquey” nature of the student body, which they see as segregated along socioeconomic lines into “Europeans,” “Arab students” and “Americans.” (pg.1)

The comparative data concerning family income levels in table 3.5 of **Chapter 3 Methodological Processes** corroborates at least the statistical difference between US and non-US students at the institution, if not the resulting relationship issues. However, the point-of-view of the US women students expressed through the focus group study was explicitly rejected by all five of the US male students I discussed the findings with during the final interviews, and instead confirmed by the two US women students who commented on the findings during the participant-checking stage—suggesting that, Anthony notwithstanding, there was a strong gender divide on the issue. Thomas, a male US student in his final year, was most representative of the extreme opposite opinion from the women focus group findings. In his final year interview, he contrasted his approach explicitly with that of some US women students who voiced frustration over stymied relationships with non-US student on campus, referring to the “high school” nature of the women’s approach.

“[T]his idea, oh, some of these [non-US] people aren't approachable on campus. And my response to that is, well they're perfectly approachable. You just go up and talk to them. And believe me, they'll talk back...there seems to be...a little bit of a stigma about on the international students by the Americans, not the other way around. That there's unrealistic expectations, which makes it harder for us to approach them. And that's why I think it took me longer to develop those friendships was almost for me to get through that, you know, those first couple of steps of saying hello, and getting used to them. [...] They're missing out on that global citizen aspect of it...to use the term loosely...they're missing out on actually being friends with these great people...from different places [...] Because I've done a great job, and God knows I am not the nicest person on campus or anything like that, or, you know, the most out there person making friends every weekend, but I still got a lot of friends from different places.” (Thomas, final year)

Thomas continued to talk in terms of “them” and “us,” implicitly acknowledging the US/non-US dividing line (which he qualified in line with Melissa’s statement above, by adding “I mean I wouldn't even use international here because everyone is an international student here”). At the same time, in the long run, this divide did not seem to hinder his ability to interact cross-culturally in the setting.

I resolve the seemingly excessive range of views around the role of interaction and friendships in three ways:

- The familiarity bred by the intimacy of the institution (in the spirit of Wendy’s comments above,

for example), including through some of its educational practices like academic travel and cross-cultural residential life, made it difficult for the students to define relationships across the range from “acquaintances” to “close friends”; however, only a very few of the respondents in my study counted their closest friends from outside their original national and linguistic groups. These close same-culture friendships do not, however, restrict interaction, but rather served to allow students to process their experiences through *interpretative friendships*, which I explain more in the section below in this chapter *making their own experience*.

- In terms of learning processes, interaction trumps friendship, even if the nature of the interaction among the students evolved across the length of their extended international education experiences. In the first year, friendships were fluid, and interaction across cultural and linguistic lines was constant, albeit sometimes at superficial levels. In later years, friendships seemed to solidify along same-cultural and linguistic lines, but interaction across groups remained intensive, whether through interaction in the classroom or in less structured situations (academic travel, residence life, socializing on-campus or locally, participation in student organizations, and so on).
- Two groups that did not seem to interact with one another as intensely as other groups were upper-middle class or middle-class US women students and what even Thomas conceded to be a “...subset of people who...essentially have a lot of wealth.” For US men though, this latter group seemed to be more accessible. This represents a sort of male privilege in this setting given the gender imbalance and, for Middle Eastern students particularly but also for some Eastern European students, a tendency to find male-male friendships more acceptable and natural than male-female friendships.

Before leaving the *intercultural bubble* to discuss *the larger world of travel*, it is interesting to note that of the five fall 2007 or 2008 cohort students in my study who did not complete their degree at Franklin (and so whom I was unable to interview in their final semester), three were US women. All three of these women experienced difficulties within the intercultural bubble in their first year, due either to their inability to interact convincingly within it, or to their frustration with its limitations. Instead, the two male students who left—Jung Hee from Korea and Stu from the United States—did so reluctantly either to complete military service in his home country, or for financial reasons, respectively.

Teanna was a student who described herself as from “white (US) suburbia” despite influential experiences in Mexico and Japan during high school. In describing Teanna upon the completion of her first semester in fall 2008, the upper-division student who had mentored her in her seminar analyzed the “social catastrophe” that Teanna had created through her “lack of social consideration to keep communication open with her roommates.”

“[Teanna] loves to talk about interacting with people, which she does, it seems very often, but her first year experience has taken her on a journey to learn the difference between interacting and then moving on, versus interacting and connecting. Before coming to Franklin, Teanna was not socially prepared to openly communicate and bond with new people that she would be living with.” (Sharon, third year)

These comments are as interesting for the implied rules for interaction within the *intercultural bubble* as they are for Teanna's exit from the institution after her first year. The academic mentor, Sharon, incidentally later travelled with me on the spring 2009 academic travel to Malta, and I was able to observe both her dexterity in relating within our cross-cultural student group, as well as her efforts at "connecting" with the University of Malta students with whom we were working. Sharon's method in both contexts was to work toward common ground in her conversations while openly discussing and relishing points of cultural difference. Sharon's own intercultural communication successes gave credence to her observations of Teanna, and the implicit rulebook Sharon seemed to be following echoed Wendy's credo of the necessity of "being true to yourself" in such an environment.

Another example of attrition in my study was Abby, an Eastern seaboard US student who came to the institution after a gap year teaching underprivileged children in India and Africa. Abby successfully negotiated the transition into the local Lugano community within weeks of her arrival, taking advantage of what she dubbed the *nanny circuit*, providing babysitting and English conversation services to children of local families. However, she suffered in what was for her a claustrophobic campus environment ("...stuck in a bottle...compressed...") characterized by a perceived lack of diversity among the perspectives of her fellow students. She struggled in structured classroom situations, with a remarkably strong preference for experiential learning that stood out even in a setting where such a preference was the norm. The intercultural bubble did not work for her; in an ironic twist, she commented at the end of her first semester, "... they're people from America that I don't connect with, and I connect with people from Lugano better..." Within a year, she too had left the institution.

Teanna and Abby thus constitute interesting bookends in my description of the intercultural bubble. Teanna failed to learn the protocols of intercultural living early enough; Abby was already on a trajectory for which those protocols did not stretch her enough. The intercultural bubble fell at some mid-range of comfort and challenge. Students were forced into interaction, but could also find security in loosely-defined geographical and, in part socio-economic, groupings. US women students were most likely to be disappointed by the opportunities for intercultural interaction, but ultimately, as I show in the sections below, the intercultural bubble was not sufficient for the education of virtually all of the students in my study, whether they left the institution or graduated from it.

Despite its limitations, the net effect of the intercultural bubble was to provide the learning experience most consistently cited as valuable by students:

“It is the experiences from outside of the classroom, and the people that you interact with that truly make it a unique experience.” (Anonymous, 2009 alumni survey)

“The academic training was rigorous and fulfilling. But even more important than my time in the classroom was my experience outside of it.” (Anonymous, 2009 alumni survey)

“Franklin, as my friends and I like to put it, is a life experience, more than what we learn during class, is what we learn among each other. The fact that we come from different cultures, opens your mind. Franklin gave me the opportunity to see the world, to know the world, and set the first steps of my adult-life.” (Anonymous, 2009 alumni survey)

2) The larger world of travel

The larger world of travel—seemingly limitless in theory—actually fell into well-defined categories for the students in my study: *academic travel*, *personal travel*, and *study away*.

a) Academic Travel

Each semester, virtually all students at the institution participated in academic travel, a two-week experience in the middle of each semester, with four preparatory sessions before and one wrap-up session upon return to campus. During the time of my study, students chose from among approximately twenty different academic travel destinations each term; priority for registration was mainly by class year, although academic standing played a role as well. Roughly speaking, the farther the destination, the more popular the academic travel; destinations outside of Europe generally carried with them a surcharge, which rarely seemed to discourage even the most financially needy of students.

The most discernible patterns in academic travel were the different approaches of the students to the experience. In part influenced by the nature of the individual academic travel and the professor leading the trip, the same student could exhibit different approaches over time, or even within the space of a single academic travel. The general movement over the space of a student’s career was toward more autonomy and self-direction in making use of the academic travel experience.

“[T]here definitely has been some changes. I think that, you know, I do place a real emphasis on meeting local people, now. I think that I try to interest myself more in subjects that are not the direct focus of the travel, but that are more interesting to me.” (Burt, final year)

This is consistent with the more general trajectory of increasing social risk-taking and autonomy that I will discuss in the next section of this chapter. As Henry pointed out in the long anecdote near the beginning of this chapter, students in their first academic travels tended at first to *stay with the group*, which quite literally referred to taking part in the organized educational activities (tours, lectures, visits, etc.) and so to relying on the professor’s design to structure one’s learning, but more importantly also

meant remaining with the intercultural bubble while on the road, continuing the process of cross-cultural explorations within the student body that came about on campus. This does not mean that the students were indifferent to the destination; rather, travelling to and within another “neutral space”—albeit only for a couple of weeks—provided yet another stimulus for the *constant comparison* that constituted one of the principle engines for learning within the intercultural bubble.

However, it was the interaction in the destination location outside the group and the observations of local realities that provided most of the instances of lessons learned through academic travel by the respondents. With the exception of a few “early bloomers” to whom I refer later in this chapter, this learning therefore came about in a student’s later academic travel experiences—and it was often profound and potentially influential for the students’ futures choices. For instance, Allison noted on her academic travel to Cairo the harassment directed toward women from men in the streets, which she later discussed with casual acquaintances in the city, leading her to considerations about how, and how well, international aid organization worked in that context.

“We were in a bakery, of all places, [...]this lady was [...] talking about “Oh yeah, harassment is just a huge issue in Cairo,” and [...] she was talking about...Care International that was working on some harassment issues? There was all this issue of education, and she was like, “I don’t think it’s necessarily an issue of education, it’s an issue of women’s valuing in that culture...” (Allison, final year)

At the time of her final interview, Allison was considering graduate study in peace and conflict resolution—rather than in development—and cited the encounter above as influencing her choice, adding,

“I’ve always been an advocate of local development and to choose to develop how they want but it was just great to hear that somehow [...]. Sometimes I feel like the big West are telling them what they should and shouldn’t do...” (Allison, final year)

It is also significant that Allison’s access to this encounter came about because she “chose to cover” her own hair, and because one of the students she was with—Brianna, who we met above—spoke Arabic. In other words, the students’ burgeoning intercultural competencies and sensitivities led them to yet deeper insights.

In a similar fashion, Aisha—the Saudi student who we heard from above in her first year—was ready by her last year for a realization on an academic travel to Malaysia concerning her own culture.

“It blew me away. As you know, Islamic religion or Islamic culture is very closed. And we are not open to anything new. And then you go to this place, and there’s...Buddha, there’s Hindu, and

Islam. Each very different. I mean in every sense. But you still see them living in harmony. You still see them interacting. You still see them going to the same school, working together, socializing together. [...] I don't think not in a million years would we [in Saudi Arabia] come even close to that with religion. And I think this travel was the first travel that I was astonished. I went back talking to my family and I kept on saying, they are living in harmony. Like what they believe is completely not only different, but I don't say against, but very different, very different. Beautiful.” (Aisha, final year)

At the time of her final interview, Aisha was preparing to return to Saudi Arabia—reluctantly, but accepting the inevitability of what had always been the understanding with her father in allowing her the opportunity to study abroad in the first place. She spoke to how she would be an anomaly among her elite milieu, both because she was returning with a college education and because she would be a working woman. She saw this as her personal contribution to positive change in her country and tied it explicitly to the realization that she had had in Malaysia that there were alternative ways of living within the Islamic tradition. I return to Aisha in Appendix 2; for now, it is sufficient to see how her final academic travel experience—for which she had in essence been preparing over the space of four years—capped a progression that took her from a very consumer-oriented elite position to one that included aspects of the advocacy and respect for diversity inherent in ethical cosmopolitanism.

Whether realized through the professor’s curricular design or through the student’s more independent interaction outside the group, the “method” was a comparative one,

“juxtaposing all the different countries next to each other, Herzegovina and Slovenia and then you’re in Croatia and then you’re in Serbia and just being able to compare...each, kind of usefully draws out the contrast. And you see the similarities that they’ll share but maybe you also start noticing the contrasts.” (Shaun, final year)

b) Personal travel

Students’ approach to personal travel—travelling with fellow students or on one’s own on weekends, holidays, or even by skipping classes—both paralleled, and diverged from, that toward academic travel. Like in the case of academic travel, the majority of students would take the intercultural bubble with them in their early personal travel, approaching the experience in a more touristic and consumer fashion (“seeing” as in sight seeing or having fun, as in consuming, partying, etc.); in later years they would travel in a more exploratory fashion, relying on friends living in the destination country or ways into the local culture such as couch surfing, as we saw with Henry. Students with a more consistently career/consumer orientation would exhibit progressively more refined tastes in their junkets. For example, Aisha—a self-avowed “shopper lover” who “loves travelling to shop”—described a trip in her junior year to New York:

“For example, when I went to New York City, I didn't go to the high street brands. Or the grand Emporiums. I went to Soho, I went to boutiques [...] places I wouldn't find elsewhere, or back home. I enjoy doing that.” (Aisha, final year)

Students who more consistently assumed an explorer orientation would carry out cycles of progressively more challenging personal travels, with an emphasis on improvisation.

“I do have a lot of friends I can just put on a Facebook status, we wants to go this weekend...let's say I want to go to X or whatever...let's go. And like instant reply, yeah, let's go.” (Brian, final year)

Many of those with explorer orientations argued that they gained more from their personal travels than from the more structured academic travel, in that they had to rely more on their travel savvy as well as on their ability to navigate other cultures.

“As far as for students, honestly, travel is the best education [...] Because it leads people to question their assumptions in a way that nothing else in academia, at least, can. [...] I think that giving people the opportunity to travel on their own, [...] there is nothing that will educate you quicker than having to argue in French in France with someone that is trying to rip you off out of a bagel or trying to...you know your best education would be trying to buy a train ticket from Lyon to Paris, or to buy a plane ticket to Fez and then to figure out what is right and what is not right to do in Fez, you know on your own...” (Anthony, final year)

The learning process once on location during personal travel, however, focused on interaction, as expressed by those who adventured outside the group on academic travel.

“[W]hen you go from culture to culture, there are certain things you have to be respectful of, but you can have a conversation with anybody as long as you are willing to respect and kind of do that. [...] you get in a conversation, you figure out what's appropriate, what's not appropriate, and you sit with the people who speak very basic English for maybe three hours in a bar and you have a very interesting, meaningful experience. Little trips like that really do add up in the grand scheme of things. It may not seem like much at first...in retrospect I do feel a lot of those things, perceive things differently.” (Brian, final year)

As Brian pointed out in the citation above, like with academic travel, there was a perceived cumulative effect brought about both by cycles of experience and reflection and by comparison across cultures and experiences. At the same time, personal travel choices—including the apparent spontaneity and risk-taking—were also a consequence of the financial capacity of some of the students.

“We were supposed to go to Brussels and our flight was delayed. So, okay, we went to the airport bar. And we came back a few hours later, and our flight was cancelled. And we're like, what? What are we supposed to do then? And we were trying to figure things out, calling different airlines or whatever. Next thing you know...there's a flight going out in an hour, a Lufthansa flight and they only have two business seats and it's going to Paris. And I'm like, all

right, let's do it. So we just went to Paris instead. And it was great, and on the way there I like called all different friends I had in Paris.” (Michael, final year)

Not coincidentally, Michael continued to reveal a career/consumer orientation from his initial to his final interview, including in his approach to academic travel as well.

“Well that's the nice part about academic travel. I mean, you can let it wash over you because everything is planned. And everything is just sort of done for you. So you see, you just pack your bags, and you can pack this enormous bag with everything you own, bring it with you, and you stay at great hotels the whole time. You have everything planned, and so you can just sort of let it wash over you and let yourself enjoy the city.” (Michael, final year)

c) Study away

For those with an explorer orientation—especially those who did not find inroads into local communities—academic and personal travel alone no longer sufficed after the initial two years or so at the institution. Among the dozen or so students we have met so far in this chapter, almost half studied or did volunteer work away from the institution for a semester or two in their third or fourth year:

- Burt (field study in Mali and in Egypt)
- Brianna (sustainable tourism project in Honduras, water resource study in Jordan)
- Anthony (English language teaching in Northwest India)
- Maria (working on farms in Palestine and Israel)
- Kathryn (Semester at Sea)
- Amanda (development work in Bangalore)

Typical of these study away experiences were their locations generally on or below the Tropic of Cancer, as well as a developing world emphasis. The students stressed how they perceived the study away experience as a logical extension and continuation of what I am calling their cosmopolitan education. Lindsey, who spent ten weeks before her final year teaching English in the Tibetan cultural region of India on the Himalayan border, pointed out, “Just being a Franklin student is the best preparation for something like this [experience].” This often took the form of unflattering comparisons with US study abroad students they encountered. In discussing his Cairo experience, Burt remarked,

“ [T]here was one time when I was talking to a girl and I had become pretty good friends with. She also had studied abroad in Cairo, she went to Georgetown, she was very smart, made good grades, she was also interested in the Middle East, had been studying Arabic for quite a while, at Georgetown [...]she was also interested about what I was doing, and one time we sat down and started talking and she was very curious about what it was like to live in Switzerland and that sort of thing, and one of the things that she asked me was if I spoke Swiss, and I just kind of

stopped, and I kind of questioned her and was like, I'm sorry, I didn't hear what you said, she repeated it and she kind of confirmed that's what she said and I didn't really push the point, but you know, I just kind of said, "you are one of the finest students that the United States has produced, you are someone who will graduate and will go to work with the CIA or will get a job with the foreign service, and you will essentially represent our country abroad in pretty big decisions, and you're under the impression that growing up, that being in Switzerland I would speak Swiss. These sorts of things kind of confirmed my happiness with...the international education that we really do get." (Burt, final year)

Of course, not only those with explorer orientations studied away. Among my participants, Samuel—a polylingual Filipino student with a strong career orientation—spent two summers in Germany learning German, including an internship with IBM Germany, "which also helped me into the 300-level (third year) German here at Franklin" and eventually led to a position with a start-up business incubator. Michael, who we met at the close of the previous section, did field study in Oman.

"Oman was probably where everything came together [...] because it was the first time that I really got to experience what I had learned [in his cultural studies major] and actually apply it." (Michael, final year)

While Samuel and Michael spoke of their study away in terms of what the experiences did for them in a material or academic manner, students with a more explorer or advocacy orientation stressed more personal insights of a cross-cultural nature.

"I have never met such incredibly kind, generous, and hospitable people [as those of Tibetan culture in Northwest India], and I think we could all learn from them in how they treat and think of others. We shared our language; they shared their lives, culture, traditions, beliefs and way of being. [...] They have such a beautiful culture and I feel incredibly blessed to have been able to experience life with them for a short time." (Lindsey, final year)

It is significant that three of the participants above who studied away—Burt, Brianna, and Anthony—went on to commit to periods in the host country upon graduation.

"You know, if I were to have gone there for two weeks on a trip or something like that, I might remember Mali every once in a while, but when you live with a homestay family, you can never forget. I can't forget their struggles. It would be easier if I could, but there's a large part of me that feels obligated to return and to try and make a difference, you know? And I think that, you know, one of my future goals would be to work in development. [...] After seeing what I did, [...] I can't move back to the United States and get a great nine to five job and feel content when I know that's still gonna happen. I know that's gonna happen to my host brother, that's gonna happen to his children, that's gonna happen to their children and things are really not gonna change without a lot of help." (Burt, final year)

For the purposes of my argument, it is significant in a case like Burt's that he attributed his ability to gain the insights he did in Mali because he had had "a leg up" on other visiting students.

“I felt like I definitely had a leg up, you know, and I was perfectly comfortable, you know, trying to get around to buy food, to take care of daily things, in very broken foreign languages [...] some of my academic travel experiences helped, you know, in terms of being in societies that were quite different than my own... this wasn't the first time I had been down there, and so that really helped in comparison to the other students, I think.” (Burt, final year)

Burt went on to describe how he learned the local language, adjusted to his polygamous Islamic host family, and learned how to conduct himself upon entering the villages in which he was carrying out his interviews. Burt saw these intercultural adjustments as an extension of his previous learning in his first two years at Franklin. In this way, the study away experience became the continuation of a more comprehensive cosmopolitan education arc.

3) Local communities

Of the three learning arenas present at the site—the intercultural bubble, the greater world of travel, and local communities—the latter came last in every sense. As I have discussed above, especially in the first year, work inside the intercultural bubble—whether on campus or on academic or personal travel—took precedent, especially in the first year. A newspaper article from the student newspaper parodied—but also summarized—the dominant tone of the students’ attitude toward their most immediate surroundings that I also found in my interviews. The article (Hermes 2012) reported how shocked a student was when he “only saw thirty or so Franklin students crowded around the bar, sitting at tables, and milling around outside” a favorite student club in downtown Lugano. The article interviewed friends of the student, who berated him for not going to Oktoberfest in Munich that weekend, where they

“drank copious amounts of ten euro beer, screamed along to German drinking songs until their voices were indiscernible from the roar of the mob, danced on tables... It’s too bad [our friend] decided to do the same, boring stuff here [in Lugano].” (Hermes 2012)

While it does so with comic intent, the article is interesting for the tension it sets up between personal travel and making inroads into local communities. Essentially, the article implied, the dynamic is the same in both settings, festive celebration in and of the intercultural bubble. Criticism of this formulation, when it came, took the form of insisting on a more loyal utilization of the on-campus experience.

Janelle, an academic mentor to a first-year seminar, commented,

“I don’t take four day weeks and I don’t go somewhere every weekend. There is a group of girls in my class who go away every weekend. [...] One boy in my class said, “I thought I would have more time to travel. A girl in my class said, “What did you think you were joining, a country club?” (Janelle, second year)

Even those students who did try to break out of the bubble into the local community early were quickly discouraged. In his first year, Alex—a US student from multicultural Miami—took it as a matter of course in his first semester that he should “move outside of his comfort zone.” He and a classmate began dancing lessons at a local school where

“they all speak...almost exclusively Italian. [...] We dance and we like try to communicate and it’s hard, but you know, you gotta do it.” (Alex, first year)

However, as he looked back in his final year on his forays into the local community, he commented on how “the jury’s [still] out” on whether living off campus in an apartment his last two years was “a productive decision;”

“I thought by doing that I would remove myself from the Franklin bubble. And to a degree it has, but at the same time, the bubble is not the place, it's the people. And very few of my friends have been willing or even interested in pursuing making friends in Lugano. [...] I chose not to take Italian classes, that I would learn it just be being here and having to survive. And it didn't quite work out that I would be fluent by the end of it. [...] I am still ambivalent about whether I have been successful in leaving the Franklin bubble.” (Alex, final year)

Alex’s comments were typical of those students who did move off campus. Relationships with neighbors and other people in the community remained superficial at best, and the students’ Italian language proficiency remained surprisingly modest.

Not only was explicit mention made in students’ final year interviews about the relative lack of learning obtained through contact with the local community, but silences were equally important. When I would ask students about how they felt they had changed over their four years at Franklin, and what they attributed those changes too, rarely would contact with the local community be part of the conversation. For example, Naomi—a Japanese American with strong Japanese and French as well as English—spontaneously discussed at length her travel and on-campus experiences and their contribution to her education, but did not once mention the local community.

Many students attributed their lack of integration into the local community to the nature of the Ticinesi themselves, often in a defensive fashion:

“And I think it is difficult for Franklin students to approach locals here because they are really prejudiced...about us. I mean, okay, there are some things we do, some stupid things. We are young, people are drunk, that's normal. But I think that's also their problem accepting they are young people who do stupid things. [...] both sides are at fault.” (Melissa, final year)

“[A] lot of the local people hate Franklin. [...] [W]e got complaints from talking loud.” (Rachael, final year)

Sometimes their comments betrayed a degree of overgeneralization and superficiality that would not be present in their comments on people they met on their academic or personal travels.

“Ticinesi are not nice. And they are not friendly. And they do not want to make friends with anyone who is not Ticinesi, so...[laughs] [...] I guess it is anthropologically speaking...people from the south are supposed to be nicer because of weather issues? That's what I read once. But that's if you are looking at Switzerland as a whole country and not Ticino itself. But in fact what Ticino really is is Northern Italy, and the most northern northern of Northern Italy. And so it is...not nice here.” (Michael, final year)

In part, the citation from Michael above is an example of how students can selectively turn on and off intercultural competencies, analogous to my observation of students on academic travel in Malta.

Michael in other circumstances (home stays in Italy, analyses of social realities in Oman) showed considerable more cultural awareness and sensitivity. It may also be an example of a certain bravado in being able to risk generalizations based on experience rather than prejudice, demonstrated within the intercultural bubble itself by other students, such as Samuel who claimed that the extended international education experience

“taught me how to be politically incorrect. [...] Franklin students tend to have a problem where it's a hard adjustment to be politically correct, just because you're already exposed to everyone. But you can easily talk about those Russians, those Arabs. It's normal conversation at Franklin.” (Samuel, final year)

Michael in fact backed up his claims about the unapproachable nature of the Ticinesi from the fact that he had worked in a local bar and had made multiple attempts at making friends in social situations.

Another way to make the same point is to say—as I will in more detail in the discussion of intercultural competencies and worldliness as learning outcomes of the extended higher international education experience—that, in general, the students in the study were better with culture-general than culture-specific. That is, they were more able to extrapolate abstract meanings from their cross-cultural encounters than they were to actually apply those meanings in specific contexts. Allison expressed this as a sort of realism, in which

“[s]imply because my education switches local focus does not mean I am blinded by just one locality. I adapt to the Sorengo/Lugano community because I take time to learn about my new surrounding culture stressing the locality of my education. However, I realize the limitations of my own interaction with locality: I am not Swiss and no amount of time will necessarily make me fully Swiss. My TCK experience has taught me that the best I can do is merely accommodate and

incorporate the governing social customs of my new surroundings into my own ideals.” (Allison, second year)

As we have seen above with Abby, one exception to this reciprocal standoffishness was represented by students who participated in the *nanny circuit*, providing babysitting and/or English conversation to children of local families, sometimes even in a home stay arrangement. In a few instances the relationships were portrayed as deep emotional attachment; even in these cases, however, the families were almost invariably not of Ticino origin, but were Swiss-German or Swiss-French, Italian, or other European ex-pats. Thus we cannot exclude that the local culture was indeed not conducive to interaction or, as Burt commented dryly, “I think we can all agree that it's not necessarily the easiest community to integrate into.” However, as Burt went on to explain, this lack of integration was also a choice.

“Students that integrate into this community take away things like learning the Italian language, take away contacts that could help them in the future, you know, in the banking industry, the marketing industries, these sorts of things... [T]hose were never any of my interests.” (Burt, final year)

Burt's logic corresponds to what I have been saying in at least two ways. One, in his own words, Burt was describing what I call the career/consumer orientation—“tak[ing] away contacts” from Lugano was not his purpose. However, Burt goes on to say that he might have done the same himself, albeit in humanitarian fields, if the institution had been located in another part of Switzerland. Thus, Burt does not explicitly reject a career/consumer orientation even when he himself seems bound for more altruistic futures—further evidence that multiple orientations, modes and futures can be associated with a single individual.

A second, perhaps more important aspect to Burt's position is its emphasis on election. There is a sense in most of the foregoing examples about the “use” of the local community—ranging from clubbing, to living off campus with other students, to using it as a base for one's travels, even to observing and adapting Swiss norms in an intellectual sense as Allison represented—that, despite feelings of ambivalence or defensiveness, fundamentally the students seemed happy not to engage unless forced to do so, just as members of the local community may have preferred to keep the students and the institution at arms' length. In this sense, the students seemed to be exercising a privilege of the cosmopolitan subject. Consistent with the majority explorer orientation, the students seemed to want to choose the ground on which to engage the Other. Even a Burt, who was able to cast his lot in with his Mali homestay brother and immerse himself in an Islamic, polygamous, Hausa family quite alien from

his Texan roots, treated the institution and Lugano as a waystation for gathering and exchanging his thoughts before heading back out into the world. In this sense, the women students in our retention study (Starcher and Sugiyama 2011) who expressed their disappointment over a lack of integration into the local community had also adopted this form of cosmopolitan privilege—finding in essence new reasons to stay—or had left the institution.

Another solution was to extend the concept of local community beyond the Swiss Italian region. For example, Cody—a skiing enthusiast from Colorado—spent most of his weekends in the town of Andermatt, in the German-speaking part of Switzerland, and had integrated into skiing groups with other Swiss young people. Brian confirmed this option quite explicitly.

“[E]ven this last year [his final year], I tried to create my own community elsewhere. You know, it's like the Lugano community isn't exactly working for me. [...]...me and a couple of other students were like, okay we're all working on our theses and we're going to Zurich a lot. It started out with me just going up to the library or whatnot, but I have easily spent more time in downtown Zurich than downtown Lugano this semester. I spent a lot of time going to the Swiss museums, went to the library, talking to other students...” (Brian, final year)

Brian is also an example of how students with on-campus service roles that would be familiar in a US context could take on new meaning in an international context. As Student Government President and a resident assistant, he had to work with the Swiss medical insurance system both at a policy and a practical level as he worked in the Student Life office.

“[J]ust interacting with people on a day-to-day basis, giving me that comparison analysis, you know, towards health care. I know, I filed the bills. But at the same time I had to ask questions, like, well, why is this bill this way? Why does it cost this much? Where is this money going? And I get an explanation of the whole Swiss system, which for our debates about the health care system in the States is really relevant. It's a really interesting comparative analysis.” (Brian, final year)

Brian went on to attribute this experience to his being accepted into a graduate program in public policy usually reserved for applicants much further along in their careers. Likewise, Brayden—a US student who had had considerable experience with gay advocacy and protection issues from high school and was a LGBT (lesbian-gay-bisexual-transgender) leader at the institution—gradually found himself reaching out to local organizations in much the same way as he would have formed networks in the US, only with the added intercultural learning of seeing these issues play out in a different national setting.

While Brian and Brayden in their personal lives approached the local community in ways similar to their fellow students, because of their institutional or organizational roles, Brian and Brayden benefitted from

experiences that were an exception to the general self-imposed isolation. Other exceptions were due to personal characteristics, including *virtuosi* chameleons like Brianna, or more thick-skinned students like Thomas or Anthony. Anthony allows me to conclude this section, as his experience and his observations point also to possible recommendations I will pick back up in **Chapter 5 Discussion**.

Anthony objected to attempts to structure the students' experiences, and pointed to his own choices as an example of how the institution should "get people out into the community and say go off on your own."

"I met friends in Mendrisio on my own. I took opera lessons up in Montangola for three years...three and half years...this semester I kind of had to give that up for my thesis. I've had to go downtown and have experiences with local people, arguing about local things. I've hiked across Ticino on my own." (Anthony, final year)

B. Making their own experience: Agency, constant comparison, risk-taking, and reflection

A commonality running through all productive examples of utilizing the learning arenas above was how the students sought out interaction and social risk, in a cyclical and spiraling fashion involving purposeful loops of reflection and further interaction. Students explicitly favored experiential over more structured learning; in the students' interpretations, these terms were synonymous with discussing and "seeing it" in the field, versus more traditional classroom, "reading about it in books" education. The means of learning was through comparisons of differences through time. It was a method—"the learning circle"—characterized by "repetition...a circular motion."

"[Y]ou get to a certain point and you make a choice about whether or not you want to be in a new situation or something, or if you want to continue or whether you want to come back. We're compelled to encounter those situations by the classroom activities but also especially by the non-classroom aspect." (Shaun, final year)

The loops could alternate bouts of travel and study punctuated by weeks on campus, or the rhythm could be a longer life project. Maria described her decisions to study or work in Sweden, Switzerland, Thailand, and Israel as a "progression"

"because...it gives me perspective on what I was doing. And I like to do it not necessarily systematically, but regularly, as often as I can, because then I do understand, with better perspective what I am doing and whether I want to do it, and my next step. It's a good check..." (Maria, final year)

It is important to note the rhythmic and repetitive nature of the method and its outcomes:

"You just learn that after being exposed to a number of different cultures because the first culture you get exposed to that's different from yours, you're like—whoa!—that's different from how I do things. Then you have the second, the third and it's sort of after the fourth or fifth

you just see a pattern. You recognize a different pattern and you are able to...decipher why cultures tend to have different patterns and what those patterns mean...for the culture itself.” (Samuel, final year)

To succeed, the students told me over and over that you need to *make your own experience*:

“I sought out these experiences and conversations.” (Kathryn, third year)

“[T]he real strength [of the experience]...is in its flexibility for each individual to make what they want out of it.” (Anthony, final year)

“I think it’s meant to challenge yourself in terms of trying to create more your own experience because Franklin is not a school where you have everything and you just need to choose, what you want. You need to create your own... [it] teaches you resourcefulness.” (Samuel, final year)

This seemed true even for those students whose gender position in their cultural realities connoted more restraints.

“First of all I have to say that my choices were very limited. My father didn't give me much choice. I was thankful enough that he let me, you know, travel and study abroad. [...] I think I was given this extended amount of freedom that I had to make all of the decisions that came along by myself. I was in control of me. I was in control, you know, of the experience I wanted to have.” (Aisha, final year)

Within the intercultural bubble, you *put yourself out there*:

“[Y]ou take a risk...you create your experience by interacting, actually. No matter if you interact with professors or you interact with students, it's still interactions that bring you experience, and like...stating your mind.” (Melissa, final year)

“ [It's] connectivity and that constant interaction with people.” (Wendy, final year)

On personal travel, you *go through the gateway* that the institution made available, progressively relying more on your travel savvy and experience, becoming “more adventurous.”

“At this point, I rarely plan things, you know? I just kind of assume I have enough skills that I'll be able to figure out situations...I definitely feel like I take more risks in that regard than I used to.” (Burt, final year)

While risk-taking allowed you to develop worldliness, the same held true for intercultural competencies to be gained through social encounters:

“We intentionally put ourselves into uncomfortable situations. We dare each other: I bet you won't go over to those guys and start a conversation.” (Brian, final year)

“I always want to get to know somebody from another culture wherever I travel...and so if it's on an Academic Travel, I mean it's a lot easier to do it there because we are set up with contacts, but I when I get a chance I try to do it on my own. It's easy when you are out at like a bar or something and just talk with locals and see what they think of life in Prague or wherever. I

try to do that as much as possible, because I think it brings in a different perspective.” (Wendy, final year)

This was not only a prerogative of the US or male student. Nouf, a Jordanian student chosen as Valedictorian to represent her graduating class, underlined in her speech the mutual effects of cross-cultural interaction and her transition from feeling herself exclusively a member of a collective society to how

“my European or American friend has become more interdependent, and I have become more independent. [The international higher education experience] has opened a door for me to see the strengths in others that I would one day like to see in myself.” (Nouf, final year)

She attributed this transition to the fact that “when I didn’t have the chance to be with [the Arab students], that’s when I was forced to mingle with others.” Nouf—who was co-captain of the women’s basketball team I coached—demonstrated natural curiosity and camaraderie with the other players, who came from a number of different continents; however, her approach was gradual and reserved, confirming the discomfort implicit in her choice of words “forced to mingle.” Her observations in turn were explicitly echoed by other participants in my study.

“There’s something that [Nouf] always mentioned...And it was something that initially occurred to me when I got here, maybe. The difference between people coming from collectivist cultures and people coming from...individualist cultures and how people from collectivist sort of backgrounds, how their first impulse is to collect and look out for people who are like you and to take care of each other and to have a kind of distrust of non-insiders and things like that. I thought that was fascinating how she...always talked about...the steps she had to go through to approach the individualist kind of way of doing things, you know it’s so Anglo-Saxon. And I guess that made me think about the same way in the opposite direction. [...] it’s the same kind of learning thing that I talked about before, the learning circle. It’s just that that’s the most comfortable default position and you know if you want to evolve you can always, you can make yourself more uncomfortable and try kind of the next step you know, and that’s how she always described it was going step-by-step.” (Shaun, final year)

Whether the loops in the method were large-scale, bold, or “baby steps,” a commonality seemed to be the need for repetition over time, which in turn created recurrent challenge and the need to frequently renegotiate one’s positions. Danica was a student in my cosmopolitanism seminar who had been born in Serbia but raised in the US once her parents immigrated. In describing her unresolved Serbian and US American selves and contexts, Danica wrote,

“In the global experience of purely learning in an European environment, traveling to countries as though one would through states, a truly unique perspective is wrought out on a purely personal, introspective level. Similarities, differences, and overlaps come to a head. To each his own, in recognizing what is most important to them, in the cultures and people surrounding

them, but the common denominator is the forced and repeated need to reassess. Reassessing how you feel about a people, a set of politics, a misconception—staying in a state of reconceiving is unique to a university like Franklin in that it does answer to this idea and want of collaboration, if not common ground.” (Danica, second year)

A more fine-grained analysis of relationships within the intercultural bubble reveals the role *interpretive friendships* played in the cyclical process of *making your own experience*. With few exceptions, most of the students ended up forming their closest friendships with people from their same language and geographic group. This phenomenon would seem to contradict the emphasis on cross-cultural interaction that was meant to characterize the learning processes within the intercultural bubble. However, the concept of friendship among my participants was broad, and encompassed nearly all the students at the small institution, particularly those in one’s year. The distinction of “closest friends” was reserved generally for one’s interpretative friendships.

The students’ interpretative friendships were constituted by the people with whom they carried out personal travel, and then helped them reflect upon what they had experienced. For example, Anthony’s closest friends in his first years were from Venice, Japan, and Ecuador—close enough to spend two weeks with one friend’s family in Quito. However, after returning from his study away experience in Spain, his closest friends became “Americans, every single one of them.”

“[W]e just kind of clicked and that’s the way in happened...they are very different. Every single one of them is from a different major...so I mean intellectually, they are very stimulating people. But we also see eye to eye on travel. I’ve traveled with those guys more than anyone in my life actually [...] and our idea of travel is very similar. And I don’t know if I picked it up from them or if we developed it together, or if we learned different things and it was just this exchange...” (Anthony, final year)

Leticia, who was born of Lebanese and Irish parents in Colombia and retained important family ties in all three places even though she grew up in the Washington, DC area of the United States, gave a similar account.

“[My friends and I] are very similar in many ways, and we’re very close knit, and we hang out. They’re very relaxed and chill and like to do the same things I do. [...] We’ll travel together, go to concerts together. We both like to have company over, so. [...] All of them are Americans. But then a lot of them are from different places. But they might be from one place but grew up in the States. ...Yea, like my story.” (Leticia, final year)

Creating a tighter interpretative friendship circle did not keep the students from developing other types of friendship and interaction within the intercultural bubble. Shaun, who also described his closest

friends in terms similar to Anthony and to Leticia, explained instead how his more general group of friends contributed to his personal growth.

“I guess just seeing what they value. Bouncing ideas off of them, you know you express yourself, they express themselves and there’s always a discrepancy no matter who it is. I guess measuring that is an interesting time. Yea just hanging around people and seeing them, finding out how different people apprehend situations and issues and problems and uncertainties. [...] [These are] people who don’t have more or less identical backgrounds. I guess it just involves a confluence with a lot of different variables...income, race, country of origin.” (Shaun, final year)

The method in the intercultural bubble, therefore, resembled the same comparative method used for example in academic travel. This was confirmed by Brianna, who was once again an exception in that her closest friends were not from her home country or language.

“I’ve learned just so much from having my best friends be from, you know, Brazil or from Germany. Any conversation you have, you’re getting a different perspective on something, and so it’s really stimulating and mind-opening for you, even if you’re just talking about food or clothes or anything. You’re just getting exposed to different ways of thinking.” (Brianna, final year)

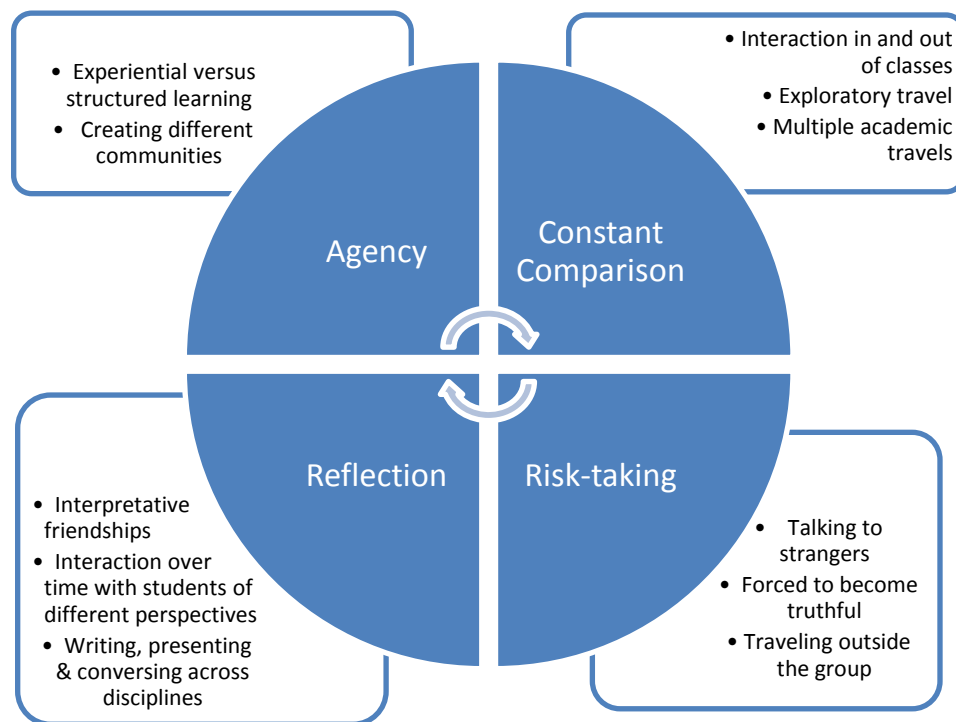
Closely related to the concept of making their own experience through agency, comparison, and interaction, the students put great emphasis on experiential versus structured learning. It is no accident that nearly all the examples above of learning processes involved travel and personal relationships, as most students considered these to be the most significant for their learning. As we will see in the section on outcomes later in this chapter, students acknowledged the benefits of classroom learning, and cited many of the gains typically associated with the liberal arts—critical thinking skills, writing competencies, and so on—but they almost always did so by stressing the integration and realization of those benefits and skills through intercultural and experiential education.

In writing about herself in the cosmopolitanism seminar, Kathryn borrowed from Appiah the trope of “talking to strangers” to describe her experience in much the same way as did Nouf, Shaun, and Danica above. Kathryn took a step further in that she explicitly contrasted her personal interpretation of what I am calling the mode of global understanding and appreciation and that of global abetment.

“Through conversation with strangers we are able to get to know and understand the people that share this world we live in. In my studies and travels abroad I have learned to always make an effort to get to know the locals—through the local perspective. There may not always have been an agreement of values, especially for me in places such as India for instance, but by conversing with variety of locals from educated elites to rickshaw drivers, however, I came to a general understanding of why things were the way they were, even though I felt I still had a sort of “obligation” to humanity to help them out of their current state.” (Kathryn, third year)

Figure 4.6 provides a visual summary of this section on *making your own experience*. Students repeated the same processes of agency, constant comparison, risk-taking, and reflection in each method for interaction that they utilized. Agency in this context meant taking initiative to choose and design the elements of their own education, including trying to transform structured learning events (academic travel, traditional classroom teaching) into experiential ones. Thus, while students applied all processes to all learning methods, some processes were more prominent than others in each method. Constant comparison and risk-taking were present in all methods, but above all in exploratory travel and “talking to strangers.” Reflection was again crucial to all methods, and was cited particularly regarding the reiterated interaction within the intercultural bubble with students (and professors) with different perspectives. The most important aspect of processes and methods illustrated in this model is the degree to which the student reutilized them in a repeated, spiraling fashion. I also must stress that this is an idealized or generalized model, reflecting the most productive methods and processes of the most successful students.

Figure 4.6 Making your own experience: repeated processes within various methods for creating interaction



C. Generalized trajectories

I will trace students' individual (and so divergent) trajectories below when I discuss student development and learning outcomes. In this section on generalized trajectories, I draw attention to the

commonalities across the student experience over the four years and before. Again, being a generalized account, not all of my participants would recognize themselves in every detail. That said, my claims in this section are among those with which the students identified the most in the participant-checking stage of my investigation. Overwhelmingly, the students saw themselves reflected in my depiction of their pre-entry experiences, motivations, and expectations. My ability to make broad generalizations diminished somewhat as the years of the extended international experience progressed—testament perhaps to the centripetal forces inherent in the students’ spiraling processes through the learning arenas, and so also to the power of such an education to produce quite distinctive, hybridized individuals.

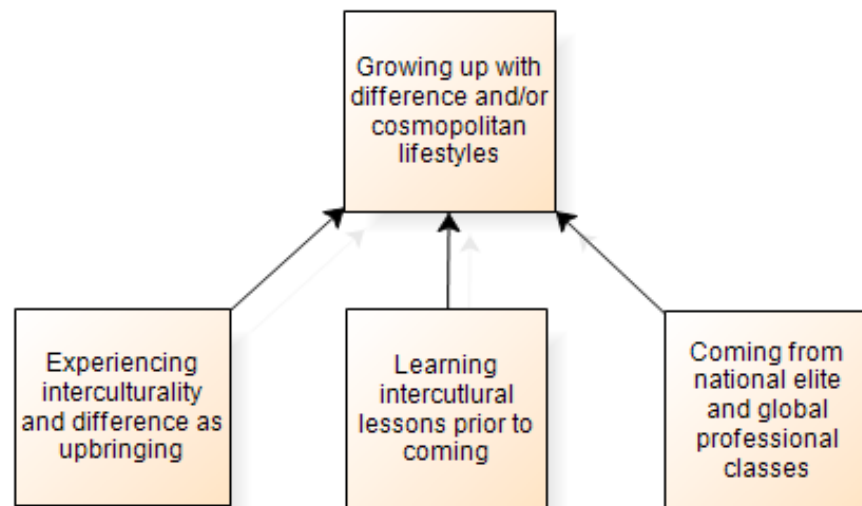
1) The path leading to the international education experience

The path leading to the extended international education experience—which includes the students’ previous lives, as well as the motivations and expectations that brought them to the institution—was of course a distinct one for each individual student. Despite the diversity among the students, their life experiences prior to coming to the university had important similar points of comparison. However, while at first blush the students shared many of the same motivations and expectations for the experience, closer analysis of the students’ motivations and expectations revealed important differences that helped explain in part students’ later trajectory through the experience.

Given the importance of the intercultural bubble for student learning, the students’ pre-entry background was particularly significant; the net effect of the students’ past experiences and upbringing, when brought together, represented the community of diversity the students would belong to—and one of their main motivations for coming in the first place. What were the commonalities among this diversity?

The vast majority of students were already on a path that had brought them in touch with different ways of life, albeit often from an exclusive viewpoint. This was realized in three general categories, as illustrated in Figure 4.7.

Figure 4.7 Pre-entry trajectories



Experiencing interculturality and difference as upbringing refers to those students whose family, education, or living situations brought them in direct contact with different social environments in different geographical settings. This was accomplished in many ways:

- Immigrating to a new country
- Being raised in bilingual, hybrid families
- Associating more than one geographic location with “home”
- Third-culture childhoods (military brat, missionary kids, etc.)
- Attending international schools or those featuring a great deal of diversity
- Living abroad, either with host families or with own family
- Carrying out internships or service-learning travel experiences for more than three-months
- Experiencing frequent shorter intense cultural immersions, often with home-stay families
- Forming international and multicultural friendship networks
- Formal and informal language study, sometimes of more than three languages
- Travelling with a global professional parent or otherwise enjoying exposure to international professional milieus
- Hosting exchange students
- Global-oriented study, including the International Baccalaureate (IB)
- Cultural-centered tourism abroad

Another important consideration concerning both those students in the category above, but also those who did not have immediate access to intercultural families or situations, was the degree to which the students actively took advantage of the opportunities for intercultural learning. This foreshadowed the recourse to agency in *making your own experience* we saw above. Thus, many of the students who were to come to the site of my study had already experienced culture shock, and were already otherwise engaged in *learning intercultural lessons prior to coming*. It was striking to see the role of individual choice when students compared themselves in this regard with siblings who had the same access to intercultural learning opportunities, but who did not avail themselves of them. Ricarda, for example, grew up with her Slovak grandmother in her home in Seattle.

“[T]he language skipped a generation in our family, so me and my grandma are the only ones who speak Slovak in my house...when [the grandmother] came and moved in with us she missed it, and like she’d just been back to Slovakia and been with my family and so she wanted someone to learn it, so I learned it.” (Ricarda, first year)

Ricarda’s siblings—and even her mother—did not learn Slovak. Ricarda went on to become proficient in French, Thai, and Spanish, as well as English and Slovak—and studied Arabic and Tibetan—before coming to the institution. Similarly, Abby described how her family thought she was “from another planet” because of her interest in intercultural learning; Maria had a similar experience, saying her “parents just put their hands up.” In addition to the languages themselves, the lessons the students learned through these experiences included:

- Culture-specific knowledge and awareness
- Seeing how cultural hegemony creates social conditions
- Feeling connected with people of different cultural upbringing
- Learning firsthand about struggles for cultural survival
- Seeing the negative side to same-culture comfort zones
- Discovering close-minded people
- Having a strong sense of positionality before coming to the institution

Many of the students came from elite national classes and/or from global professional families. As we saw in the case of Aisha earlier in this chapter, such a condition could lead to relative cultural isolation even during foreign travel. For the most part, though, their situation gave them exposure to international networks and travel opportunities through their parents. Many of these students seemed aware of their privileged position on a world scale. Danica discussed her “concession to the guilt-laden

premise” that she had “been dealt a good hand.” In contrasting her situation with that of a cousin she was close to in Serbia who was a world-class athlete, she wrote,

“No cousin of mine has traveled the way I have, had the money I have, had the opportunities I have. [...] I was talking to [her athlete cousin in Serbia] about traveling to other countries for nationally-ranked competitions, and he responded with “Yeah, right.” He goes on to explain the process of obtaining a visa, realistically, for a Serb in other countries. He disparagingly spoke of the treatment he received when trying to get one for a competition in Spain, and similarly in Portugal. [...] Being blessed with not one, not two, but three passports, I was speechless. It feels disgusting to be privileged.” (Danica, second year)

Gaia grew up in the States with a British mother and a US father, who sent her to a bilingual French school and often took the family for long stays in Britain and Europe. Though less critical of her own situation than Danica was, Gaia described it in similar fashion.

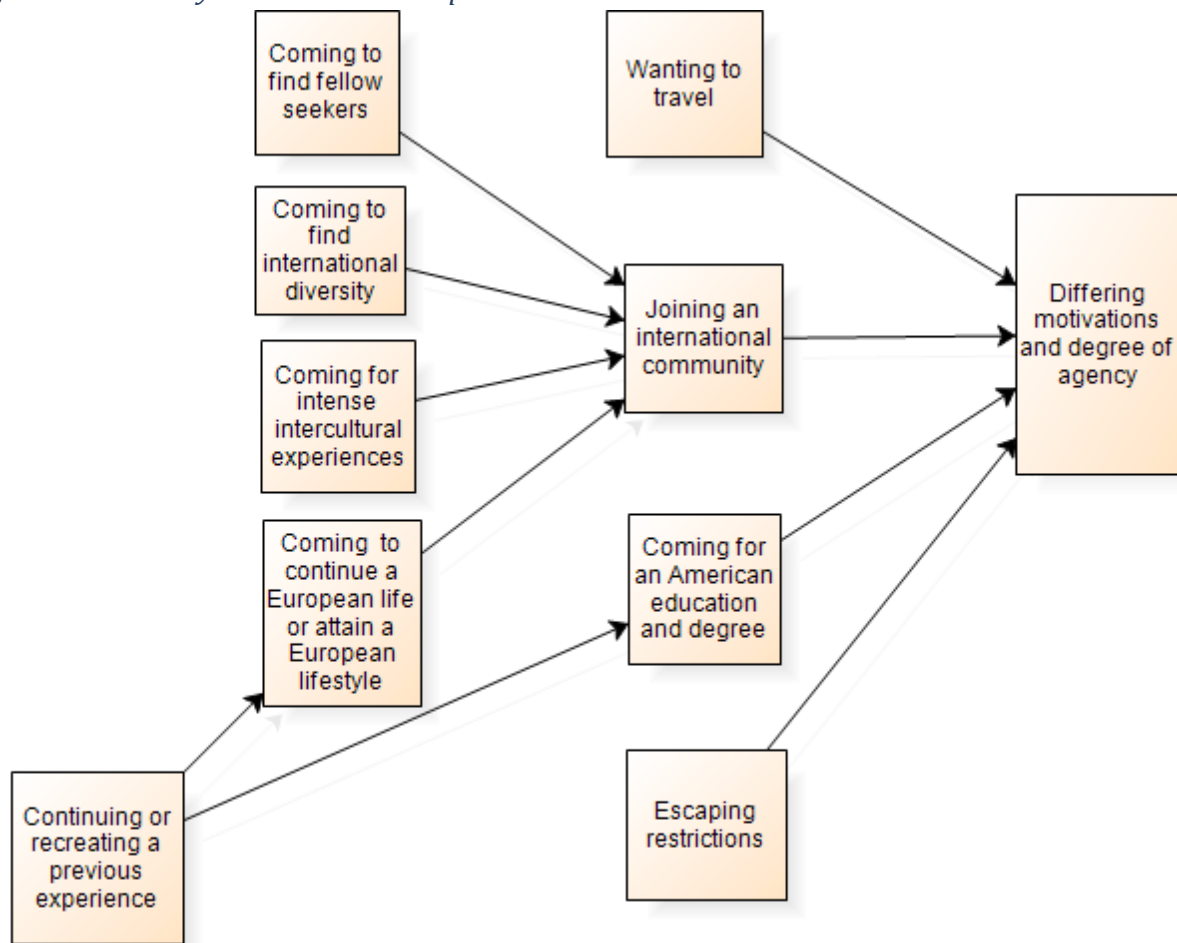
“Throughout the course of my life I have always felt as though my circumstances had made me more privileged than those around me. I felt more cultured and as if I had experienced things that my peers had never even thought about.” (Gaia, junior year)

Figure 4.8 summarizes the student’s motivations for coming and their expectations for the experience.

Almost all students shared the motivations listed in the third column, desiring therefore:

- to travel
- to join an international community
- to receive a US-style education and degree
- to escape restrictions.

Figure 4.8 Pre-entry motivations and expectations



However, students assigned different meanings to these motivations. The concept of joining an international community was particular rich in this sense. It was a commonplace for the students to define themselves as an exception among their high school classmates or friends in seeking out an international education. Therefore, a motivation for many of these students was precisely to find other students like them—*fellow seekers*—who wanted to travel and experience different cultures. I am tempted to align this phenomenon with the observed one of the *interpretative friendships* formed once on campus, though I did not find enough instances do to so with absolute confidence. In any case, this impetus was clearly different in their minds from what is in a certain sense its opposite, the desire to encounter diversity. Here too I discerned a difference between those who saw that diversity in terms of what was to become for them the *intercultural bubble*—taking part in a cosmopolitan and international group—from those who were looking for an intensive encounter with a much more local and culturally-defined Other. As I discussed earlier in this chapter, neither expectation was totally met. For the first,

not all students found sufficient diversity among the student body, particularly in a socio-economic sense, nor were all US women students satisfied with the quality of the interaction; for the second, the inability to penetrate into the local community constituted a reason to look for the local Other elsewhere—leaving or study away from the institution. However, such partial disillusionment would usually not appear until later in a student's career.

An even more complex differentiated chain of motives was evident for the fourth component of *joining an international community*. Whereas with the previous two components the location of the institution could have been anywhere in the world—and perhaps more favorably in a developing country for the second component—for the fourth the base in Europe was fundamental. Underlying this component, though, was a division depending on what side of the Atlantic the student came from. North American students for whom the European location was particularly important were those in search of a “European lifestyle,” often recreating a previous sojourn in Europe. Instead, European students were in essence staying in Europe, albeit perhaps some hours' drive or flight from home. To further unpack this difference, the non-US students were often continuing along a path already determined by the original decision to study in English at an international school, either in their own country or perhaps in a boarding school in Switzerland itself.

For all students, regardless of where they came from, pursuing a US degree program was a shared motivation. As we have seen, for students who already had earned their secondary school credentials in English, a US or UK university would be a logical destination. For the US students, the choice of staying in a familiar system in a foreign land went hand-in-hand with a certain mid-range of adventurism we have already seen in the discussion concerning the reasons for leaving of a Teanna or an Abby; pursuing a US degree in English rather than a degree in another national system, perhaps in another language, would have represented a more challenging decision.

Another shared motivation was that of escaping restrictions. Beyond a usual movement toward independence from parents and home life familiar in Anglo-Saxon cultures, other push factors were represented by cosmopolitical ideas about one's home nation—not only US students whose politics did not agree with the prevailing conservatism, America-centrism, or perceived monocultural nature of the United States, but also women students from Arab countries and students such as Jung Hee, eager to escape anxiety from what he perceived as pressure of the Korean educational system.

2) The First Year

Evidence for the pre-entry characteristics and motivations was plentiful. Gaia's statements below exemplify a few, and provide a transition to the generalized trajectory of the first year:

"My desire to leave the US in favor of a foreign country is completely attributed to my travels as a child. [...] I readily left home, and for the first entire semester would continuously gather experiences that supported my initial perception of the rest of the world being better than the US." (Gaia, third year)

As I have already mentioned in other sections, in the first year the students mainly carried out their 'work' (in the sociological sense) inside the intercultural bubble. They would tend to emphasize independent travel as well, but both on personal and academic travel they would tend to carry the bubble with them. In their first-year interviews, the students would give much greater weight to learning through experience, interaction, and relationships, than to learning in the structured classroom:

"[P]eople here are interested in going out and having an adventure." (Alex, first year)

This was seen positively by most students. Even the structured classroom experience seemed to be valued as least as much for the contribution from the diversity of the other students in the course than for the contribution from the professor per se.

"I usually learn by listening to points of views. And obviously also by the professors, but...I think by listening to points of views of other people about the subject I gain more knowledge." (Aisha, first year)

A minority of students among my participants in the first year (Anthony, Samuel, and Thomas) interpreted the emphasis on experience over structured learning negatively, only to change their position by the time of their final year interviews. These students tended to be US males, and to have high initial expectations for the traditional classroom academic challenge of the setting.

A group that was perhaps underrepresented in my sample—as I will discuss below in the section on limitations of this research—were the glocal elites, particularly those of European and Arabic provenience. However, their presence was felt in my data through the recounts of other students. One way was in a negative sense, particularly first year students contrasting the international education ethos with the practices of students from glocal elite classes.

"[T]here's a segment of people who are the rich kids and can afford to fly their private jets [in and out of the local airport] and do stuff like that. Which yeah, that's fine but it really takes

away from the environment that they don't add anything to the school and they're not motivated to stay here or assist and help out with any clubs and things." (Thomas, first year)

"There's a few people along the way that I'm kind of questioning why they're here. [...] crossing borders...integrating...accepting diversity...if you are here you should automatically be doing that." (Amanda, first year)

At the same time, a student like Thomas came to differentiate among students of wealth by the end of his international education experience,

"[b]ecause I know very wealthy people on campus, probably wealthier than some of the people who are riding around in the cars, and Benzes and stuff, that are very active, very involved...and you wouldn't see it. And I wouldn't know about it until I became a senior and got with more information on their background, and stuff." (Thomas, final year)

In any case, throughout their experience, students cited the interaction with their peers—including those from glocal elite families—as fundamental to their learning. Thus, the glocal elites contributed to the diversity on campus even if their interaction with the other students was often restricted to more structured situations, whether in the classroom or on academic travel, in the spirit of Aisha's first-year comment above. In a similar fashion, Brian cited a presentation during his very first academic travel to the group on the then on-going crisis in Georgia by a somewhat naïve US representative to Brussels, in which the Russian students in the academic travel group were able to fluster the US diplomat by their command of the issues, history, and geography. Likewise, he commented about the classroom contributions of Persian Gulf students and how conversations grew beyond a strictly structured environment.

"[B]efore I came to Franklin, I had never even spoken to a Muslim before. You know, it was just this abstract thing out there. And to take Middle Eastern politics with a Persian and with a Saudi, an Emirati, it made me think a lot more about what I was saying, and how I was saying what I was saying. [...] I didn't think there was such a big difference until I came over here and talked to students. And while there is certainly a lot when we are in the structured classroom, side conversations that start some place take you totally different." (Brian, final year)

One of the underlying organizational principles of this thesis is that my findings show that the relationship between outcome and process—between students' trajectories and how they utilized the international education experience—cannot be described in simplistic terms using cause and effect arrows; instead, my analysis allows me to describe how, in the words of Adele Clarke, process and product elements "makes themselves felt as consequential...inside the empirical situation under examination" (Clarke 2005, p.72) . In this sense, students' trajectories and the way they utilize the learning arenas are co-constituent of the situation of action, which is the international education

experience. This claim can be illustrated and supported, for example, by the approach to academic travel by students in their first year. I have already shown how the majority of first-year students would tend to *bring the intercultural bubble with them on academic travel*. Instead, those who broke away from the group in their academic travel first experiences shared certain characteristics:

- Pre-entry trajectory with strong previous intercultural learning experiences
- Specifically, more likely to have experienced interculturality more than hybridity as upbringing
- Less inclined to have mainly academic expectations or motivations (Abby, Brayden, Michael)
- More likely to be female
- Pre-entry motivation and expectation for intensive cultural encounters
- An initial explorer or advocacy orientation

Maria typifies this complex:

“The thing was my roommate and I...tended to stay together because we kind of had different philosophies on how we wanted to approach the travel? [...] we kind of felt like the rest of them were kind of staying in a Franklin bubble while we liked to go out and talk to people, meet locals, that kind of thing...” (Maria, first year)

Vice-versa, students who stayed with the group were more likely to:

- Have an initial consumer orientation (Leticia, Aisha, Isabel)
- Be male (perhaps because of the overall gender imbalance in their favor in the group)
- Have stronger academic than experiential initial expectations

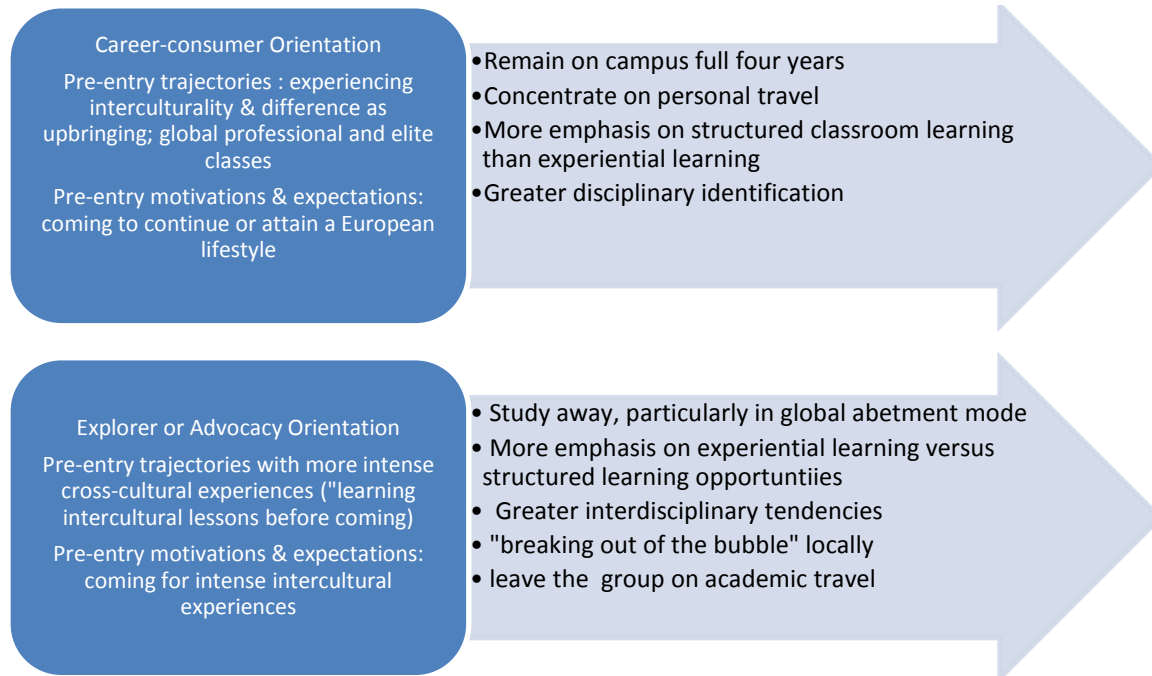
The same was also true of personal travel, with the added possibility of those having already established networks of friends in Switzerland and in Europe in general were more likely to travel without the intercultural bubble.

Most students in their first year contented themselves with keeping their contact with the local community limited to typical consumer encounters. With the exception of successful attempts through babysitting and English language teaching—and to an extent through joining local sports teams, a phenomenon more typical of later years—those who attempted more profound encounters in their first year were usually disappointed.

3) The Middle Years

Paths began to diverge in the second and third years between those with career/consumer orientations and those with an explorer orientation or an advocacy orientation. Specifically, students who partook more of the latter two categories would tend to study away, while those with career/consumer orientations were more likely to stay on campus for the full four years. In terms of pre-entry characteristics, those with more previous intercultural encounters—who had also been those pushing hardest against the bubble both locally and on academic travel—would tend to go away either for study abroad experiences, or to transfer away from the institution all together. Those students with fewer intense pre-entry intercultural encounters—even if they grew up with interculturality and difference—would tend to concentrate on personal travel. In terms of outcomes, disciplinary identification became stronger with those of career/consumer orientations, while those with an explorer or an advocacy orientation claimed they utilized more interdisciplinary approaches. However, these tendencies—summarized in Figure 4.9—should not be overemphasized in the case of any one student. Specifically, these tendencies were revealed through association and node reports in NVivo; they are an example of how data can be “cracked” and recombined in grounded theory.

Figure 4.9 Some diverging tendencies in the second and third years.



It was in the middle years that interpretative friendships consolidated. Other than for students from national elite classes, who travelled in a utilization mode, there did not seem to be a large divergence in

how students with other orientations or backgrounds travelled. Those students with explorer orientations who developed toward global manager futures tended to speak of their travel experiences in terms of the spontaneity and challenge in terms of testing their own travel savvy (worldliness).

“[S]ophomore year, junior year, senior year I just went crazy! I rented a car, hopped on a plane....I have a half-pass so I’ve been traveling a lot with that...it’s fun. Especially when I met the people that wanted to travel...that’s the thing, you have to find the people that want to do those sorts of things...” (Wendy, final year)

Instead, those students with explorer or advocacy orientations who developed toward global participant, advocate, or activist futures tended to speak of their travel experiences in terms of background research on the places to which they travelled and interaction with local people (intercultural competencies). In both cases, students at this stage in their career also began accumulating enough academic travel and personal travel experiences to have initiated cycles of comparison and reflection shown in Figure 4.6.

With the exception of those on the “nanny circuit” who continued their relationships with local families after the student’s first year, most of the students who had tried to break out of the intercultural bubble into the local community were discouraged by their second year, and redirected their interest outside Lugano or Ticino. Anthony was an interesting counter-example, in that he consciously set out to utilize the local community for his learning after he had realized that the on-campus structured classroom environment was not providing him with the intense intercultural experiences and international diversity he had come for.

“I would say around my sophomore year I became aware of it, yeah. Around my sophomore year I started putting myself out there a little bit more...yeah sophomore and junior years.” (Anthony, final year)

However, most of the students who felt like Anthony decided to study away. As we saw above in the discussion of study away as one of the components of the larger world of travel learning area, the study away experience represented a larger loop or cycle in the learning process of making your own learning—one for which the student felt the accumulation of experiences and learning of the previous years of their extended international education experience had prepared them.

“I think actually it all kind of came together in Oman [...] I was with all these political people and I’m in like cultural studies, so I just saw everything really differently than they did. They saw it all as political, or economic...I guess, underworkings. And I was sort of trying to look at the culture, and what was going on in these people’s lives [...] [E]veryone else wrote their big papers on the United States free trade agreement with Oman, whatever. And I wrote mine on... the culture of

hotels in Oman. And on how what's going on inside each of these hotels, which I thought was interesting, and which was different than anyone else had written on, because in the Middle East especially, the hotels are sort of an oasis of Western life, and they have bars and they have swim-up bars and they have discos and tons of food, western food, Oman food, Indian food. [...] so I was looking at who was going there. [...] So, so surprising. A lot of Omanis going there to drink after work. That was their big period. [...] [T]hat's where it started to kind of come together. Because out of all of these big guidelines at Franklin...to sort of click into my experience in Oman, and made it something unique and something different from what everyone else was looking at." (Michael, final year)

The overall picture of the middle years is again not one of a transformational single experience, but of a gradual accumulation of cycles of experience in which the skills and insights gained could be applied and compared to the next round of experiences. While this was most obvious with the students who studied away, even those with more career/consumer orientations who remained at the institution spoke of "transition" and gradual changes in focus of interest.

"[S]econd year was the...transition into being fully incorporated into the learning environment system." (Melissa, final year)

"[S]o, every year I just found myself more interested in different things...different aspects of the college." (Wendy, final year)

4) The Final Year

My participants were, for the most part, nearly completed with their last academic requirements for graduation at the time of their final interviews. Those who had studied away had generally had some time on campus to process their experience. While some decided to forego action until later, most were engaged at some level of intensity and anxiety in securing internships, jobs, or acceptances in graduate schools for the next stage of their lives. This led to a sometimes sombre mood, but also to a natural tendency to reflect back on their experience—which they had already been "rehearsing" in various contexts (with friends, parents, potential employers, and graduate school applicants). This led to rich retrospective data on their previous years at the institution, but the data were refracted through the lens of the particular transitional moment they were in. Even my participant observer data was colored to a degree by this phenomenon; almost half of the students on my 2009 academic travel to Malta were in their final semester and so participating in their final academic travel.

This circumstance may have accentuated one of the most striking differences in the final year experience, in that students in their final year either had a clear focus inside the institution (often as a leader, a bridge to local communities, and/or a critical activist), or they had developed an outsider perspective on the institution, as if they were no longer part of the intercultural bubble. This latter

group of students were generally the students with an explorer or advocacy orientation who had returned from their study away experience, and considered that experience as somehow more real or significant to them than the previous extended international education experience leading up to the study away experience. For example, a student in this latter category was more likely not to invest a lot of time in personal travel, or—when s/he did so—to travel alone, without making recourse to “interpretative friendships.” S/he would be more likely to opt out of academic travel all together, using the time to complete, for example, an undergraduate thesis. Another way to see this is that in the last year, for the first time in the extended international education experience, it was actually those students with a career/consumer orientation who seemed to develop the most. Some examples of how they did this included:

- participating in student government
- starting a school newspaper with a critical stance of the institution
- taking a leadership position in a student internship organization with membership by both local and Franklin university students
- bringing an organization devoted to gay rights and community education to campus to collaborate with an on-campus organization
- working as a student leader with local city representatives to resolve town-gown issues
- taking active part in an institutional self-study research as part of an accreditation process

In their final year, these students—most of whom exhibited a career/consumer orientation—continued to grow within the intercultural bubble, but actually worked to make it more permeable to outside community elements.

Gaia helps me summarize this section on generalized trajectories:

“The various events in my life have undoubtedly led me toward a more cosmopolitan existence, regardless of the definition in practice. The circumstances of my childhood, though, can only be credited to a certain degree with my possible cosmopolitan lifestyle. My childhood, like any child’s, was undoubtedly a foundation for the rest of my life and would affect then the decisions I would make and the way I would choose to live. It is however, my choices made primarily in college and concerning my future that have led to my perceived cosmopolitan outlook.” (Gaia, third year)

We see in Gaia’s reflections the continuity from her pre-entry characteristics, which became also a motivation; however, we also see the perceived overriding importance of the university years, with an emphasis on personal choice, and so *agency*.

In the next major section of this chapter, I will discuss the learning and developmental outcomes to which the extended international education process lead. In conclusion to the above section on the processes of cosmopolitan education, I have traced how students created learning arenas and how they utilized interaction within these arenas to make their own experience through not only agency, but also constant comparison, risk-taking, and reflection. My main emphasis about these processes is that they were continuous with previous experience, and so the learning was incremental in nature. While I have differentiated in my analysis the general trajectories and use of learning trajectories—especially with regards to students’ different cosmopolitical orientations, modes, and futures—the students talk about the extended international experience as a unified whole, in which the parts of the experience are integrated and mutually reinforcing.

“So I think the pathway has just been...to push me further than I knew was possible. So I don't know if it was learning life as much as being able to see more parameters of life, or more aspects of life, that I didn't know existed, because you can't. You can't know that all this exists when you're in Long Island. Because now I'm in Switzerland, but I was in India and I've been in Africa. And you've seen jobs and people and you have these amazing lectures around the world and friends from all around the world and you all come together in this cacophonous sort of bubble of insanity.” (Amanda, final year)

4.3 Outcomes

This section summarizes and provides evidence for the findings illustrated in Figure 4.4 on the products of a cosmopolitan education. Given the co-influential relationship between processes and product in this experience, I have already utilized many of the terms (orientation, modes, futures) I will explain in more detail below, having had to make a sort of “chicken-before-egg” organizational decision in the presentation of my results. In this section, I drill down on and justify my claims for these concepts. While I dedicate the majority of this section to orientations, modes, and futures—comparing and contrasting how the combinations of each play out in the trajectories of individual students—I end this section with a discussion of related concepts, including intercultural and worldly competencies and questions of identity (homes, nationalities, belongings, and academic disciplinary identifications).

Looking again at Figure 4.4, and proceeding outwards from the core concept of learning about living in the world, in this section on outcomes I consider first the development of cosmopolitical orientations, modes, and futures. My principal claims concerning these categorizations are that they accurately capture the complex and nuanced nature of student identity development through cosmopolitan education, and that the general movement by the end of the extended international education

experience is toward the left of the diagram in Figure 4.4. This to say, the extended international education experience:

- Broadens students' orientations to encompass a greater emphasis on exploration and advocacy;
- Brings students to shift toward less self-centered modes of acting, therefore away from global utilization modes;
- Opens students' horizons to more futures beyond those of global manager, consumer, and elite.

Related to these changes, I also detail in this section student gains in intercultural and worldly competencies, and describe how students incorporate additional identifications with new homes, regions, and academic disciplines.

In sum, there are three cosmopolitical orientations discernible in the incoming students:

- career/consumer
- exploration
- advocacy

These were not essentialized characteristics of any given student, but most students evinced more of one or the other. Of these, advocacy was the rarest among first-year students, and indeed among graduates. At an institution like Franklin, you might expect a higher percentage of exploration and advocacy motivations in the mix than at, say, less internationalized research universities or especially applied universities in a given home country setting. This certainly played out in terms of the number of incoming students with initial orientations toward exploration. However, there was also a strong strand of career/consumer motivations, especially among the non-US students but not only among them, and very few students who were acting from a purely advocacy orientation (Nai'la and Abby and, of these, one left as she did not feel at home at the institution).

The cosmopolitical orientation is thus a general way of seeing the world and one's place in it. It does not necessarily mean you are efficacious in your orientation. For example, Rachael—see Appendix 3—had an explorer orientation in her own way, but her actual “performance” within all learning areas (the intercultural bubble, academic travel, personal travel) brought her only to touch the surface of people, places, and things. Thus, in addition to how students see the world, we need to consider how they interact with it, or act in it. Clearly influenced by their orientation—but not wholly defined or

determined by it—how do they approach given situations, especially in transnational or cross-cultural contexts?

A. Cosmopolitical orientations, modes, and futures

Cosmopolitical orientation refers to the student's moral and motivational compass. Where is it pointing in moments of important life decisions? It is a manner of thinking, or a position with regards to life. It is revealed in what seems important to us in what we say and in how we say it. In my data, I identified orientations toward the following:

- *Advocacy*—a perceived pull to act in favor of subaltern populations, of victims of contingency and social injustice, or of the global environment itself. While more rare at the institution I studied as an initial orientation than the other two orientations, there were students who conceived of the experience as a platform for affecting positive change in an immediate fashion.
- *Exploration*—an emotional, intellectual, and sensory fascination with the wonder of human diversity and the world of nature. In terms of students first coming to the institution, this orientation was revealed in conceiving of the experience as a conduit for wider experiences for their own sake, beyond more extrinsic considerations of one's personal gain.
- *Career/consumer*—a tendency to interpret situations in terms of opportunity for one's own immediate pleasure or future gain, including the enjoyment and status of possessing and consuming the many tantalizing material pleasures the world can offer. In my study, this concept encompassed also an initial orientation toward conceiving of the university experience more strictly in terms of what academic or benefits it can bring to an individual. This includes but does not exclusively align with the consumerist worldview dominant in a country like the United States—that happiness and worth comes from consumption, and so embracing consumption beyond one's apparent needs—written onto a global scale.

In my analysis, the relative strengths of the cosmopolitical orientations of the individuals in my study were generally strongly influenced by their lives prior to entering into the higher education international education experience. It would be a rare individual who does not feel the pull of all of these magnetic forces, even if ever so slightly. While the students in my study did exhibit a generally dominant orientation—particularly as they first came into the extended higher education experience—I found evidence for the possibility of change, a movement in many cases from exploration toward advocacy, and even in some cases growth from a more general consumer orientation to one of seeking out the experiences of diverse people and places for a more intrinsic interest in understanding and appreciating the diversity itself.

How does this mix of potentially conflicting orientations play out in the manner in which the individual interprets and acts in situations? I call these *modes* of seeing and acting. While the same student in my study would clearly be capable of assuming different modes in a given situation, the modes themselves were generally self-exclusive in the moment of action. My participants evinced three:

- *Global abetment*: The social and physical world is seen in terms of one's responsibility toward others and towards the environment, and the person is moved to act upon that vision.
- *Global understanding and appreciation*: The world is an object of study and of artistic and spiritual contemplation, but also a place to get one's hands dirty and to interact with the myriads of ways of life and places of beauty—without, however, intent to change what they experience. The emphasis in this mode is on knowing and admiring, not acting.
- *Global utilization*: The world is a land of opportunities, seen in terms of possibilities for material development, gain, and gratification, and one seeks to channel resources toward this end and reap the benefits. A synonym with more negative connotations is *global exploitation*.

Having identified cosmopolitical orientations and cosmopolitical modes, I was able to discern what I call *cosmopolitan futures* (from Rizvi 2005) or *positions*: future roles toward which individuals seemed to be heading. Almost all students had multiple futures, as would be predictable almost by definition: the future is indeterminate; individuals have always assumed multiple identities, increasingly so in a globalized world (Sen 2006). Futures were relatable to the students' orientations and modes of action, but were not determined exclusively by them. In a tongue-in-cheek sort of mathematics, the actual mix of elements in a determinist formula would be something like the following:

- ± Pre-entry characteristics
- ± dominant cosmopolitical orientation
- ± versatility of cosmopolitical modes of action
- ± the empirical extended international education experience
- ± the relative strength of continuing identifications and constraints that helped determine the original pre-entry characteristics

= a student's futures

What were these students' futures?

- *Global activist*: fighting social injustice or planetary environmental risk is this person's main occupation.
- *Global advocate*: dedicating significant personal time and resources to righting perceived wrongs on local and global scales.
- *Global participant*: an aware and informed member of global society; would be a good citizen of a global polity if such a thing existed.
- *Global aficionado*: dedicated to comparative, in-depth experience of world societies, places, and natural beauty.
- *Global manager*: secure and expert in directing personnel and resources from all over the world, and with travelling and sojourning all over the world, usually in comfort and style.
- *Global consumer*: reaps the material benefits of globalization, but also has a more or less refined taste for the good things and places from all over the world.
- *Glocal elite*: was born into or achieves local wealth that allows for a cosmopolitan lifestyle anywhere in the world while retaining important identification with their local origins.

The first three or four above could easily be grouped under the rubric of *global citizen* in the terms discussed by Schattle (2008). To avoid clutter in Figure 4.4, the mode of understanding and appreciation is put in relation only to the positions of global participant, global aficionado, and global manager; however, I found some evidence from participants of movement toward all positions of a global appreciation orientation. I stress again that none of these categories—the cosmopolitical orientation, modes, or futures—are essential characteristics of any one given individual in my data. Rather they are to be interpreted as in the spirit of “both/and” (Beck 2006). The particular international education experience at the site of my study may lead more to global appreciation orientations as an outcome. An advocacy orientation instead seems to need that the student was already on that trajectory before starting the international education experience. Finally, for the last category, I use the term “glocal” rather than “global” to underline the importance of continuity with local or national power bases and more narrow corridors of influence (realized for example through family ties or businesses); I had no evidence that these students were destined for the rarefied global elite status of the relatively few true jetsetters and global powerbrokers or trend makers, who might remain nonetheless but a handshake away.

The categories of orientation, mode, and future have temporal implications, but are not strictly temporally bound. That is, all participants evinced an initial or early orientation(s). In a case such as

Leticia's, for example, there was some evidence for the addition of an advocacy orientation in her final year that was not present in her first year. However, for the most part, orientation did not seem to change over a student's trajectory as it spoke to a more general tendency than to specific decisions or acts. Analysis, interpretation, and evidence for orientations came from all data types, but tended to be evident most in the peer interviews and descriptions of first-year students.

Modes of perceiving and acting were also revealed through analysis and interpretation of all data types. A student's mode of perception was seen in their verbal reasoning and description of events, places, and people. I extrapolated modes of acting both from their own self-descriptions as well as from my direct observations when possible. Thus, while the category of *orientation* had a clear foot in the student's pre-international experience past, the *mode* category tended to be about their thinking and conduct over the space of their extended international education career; however, the mode category too did not have neat temporal footing, in that student's immediate post-graduation plans and their musings on less immediate prospects also tended to shed light on their mode of perceiving and acting. The term "*futures*" has the most obvious temporal connotations; however, at the same time, "there ain't no such animal," only in retrospect will we see what these students' futures hold. Thus, my use of the term is implicitly prefaced by adjectives such as 'nascent,' 'potential,' or 'apparent.' They are my projections of likely continuing trajectories given the sum of what I came to know of each individual.

By way of illustrating my analysis of students' trajectories and the concepts of orientations, modes, and futures, Appendix 2 contains an extended comparison of Nai'la and Aisha, two students with very similar geographic origins who began their undergraduate careers at nearly the opposite ends of the continuum between global activist and glocal elite. Appendix 3 tells the story of Rachael, the sole negative case study among my participants, whose inability to "make her own experience" seemed to result in little intercultural growth, providing a counter example that supports my model. Finally, Appendix 4 reproduces a self-reflexive essay from the Cosmopolitanism seminar, in which Kevin traced in his own words his journey from Surrey in the UK to Switzerland and beyond, utilizing some of the key texts from Chapter 2 Literature Review (Nussbaum 1994, Hannerz 1996, Stoddard and Cornwell 2003, Srkbis et al. 2004, Appiah 2006) to form an interpretive lens through which to view his own life. He described how "[j]ust through a simple shift in location, [he] became more multi-perspectival." He concluded by linking cosmopolitanism gained through travel and multiple homes like his to privilege—a trope we saw with Danica and others— and a position he later modified in part. In terms of my analysis, Kevin's story is one of both the process and outcome of learning about living in the world. He described his path leading to

the international education experience, growing toward difference, the experience of becoming a minority member of an international community for the first time in his life, his learning through structured and experiential learning, interaction, and travel. In terms of outcomes, his account contains elements of advocacy and exploration orientation and the modes of global abetment, but mainly of global understanding and appreciation. In this, Kevin upon graduation embodied many possible cosmopolitan futures—global aficionado and global participant certainly. He clearly felt that his international experiences in Romania and Africa while in school before university had taken him farther down the road to altruistic positions than perhaps his father had travelled before him. By the end of his international higher education experience, had he unambiguously evolved beyond his position of privilege to dedicate himself to the cosmopolitan futures of global abetment? No, he had not—and neither had he resolved fully his own position toward the global ethic of cosmopolitanism. In that he was true to the nascent nature both of the concept and of his own recent adulthood, and underlined the non-deterministic nature of the model through which I describe him here.

B. Intercultural competencies and worldliness

How have you changed? What have you learned? How are you different? The most commonly occurring responses to questions asking for overall assessments about students' impressions of their own development were of two related kinds. First, the response almost invariably involved their ability to interact with people of different origins and backgrounds than theirs in globalized settings. These I call—with no pretense of originality—*intercultural competencies*. Second, a variation of the first, stressed how the student had gained independence in a world that required both sophistication and courage. I use an older expression for this—*worldliness*—as I feel the term captures both the material (versus spiritual or normative) nature and pride of personal achievement intrinsic to the students' conceptualization. For both concepts, I gathered all of the responses concerning intercultural and global competencies from the student final year interviews and the 2010 alumni survey, sorted them into groups (expressions of intercultural competences, expressions of worldliness), eliminated all but key words, and then ran each group of expressions through a simple online word cloud generator (Wordle 2012). My intent with the word clouds is thus more illustrative than analytical.

Figure 4.10 shows the results concerning intercultural competences. What did these young people feel they had become? More open, more comfortable, and more tolerant toward people different from them and situations different from theirs. The key learned abilities to achieve this were adaptability, open-mindedness, and perspective-taking. These attributes and skills were learned and were applied in

an external, physical world that was “around” them and “out there.” There is a strong ethical component in my analysis of the students’ felt gains in intercultural competencies. Student expressed this most frequently as openness and tolerance, but the concept ranges to include acceptance, understanding, patience, respect, and compromise.

Figure 4.10 Word cloud of student final year interviews (19) and 2009 alumni survey responses (186 respondents of 486 invited) related to intercultural competencies when asked for a general assessment of how they had changed during or as a result of their extended international education experience.



As we have already seen in the section above on cosmopolitical futures, the extension of these concepts is toward action within a framework of cultural awareness. Such a conceptualization is difficult to express in short form without a feel of triteness and superficiality (what the respondents would have called “cheesy”), but this response nevertheless contains the essential elements of contributing to positive change while being respectful of cultural pathways.

“My experience has taught me how to be a global citizen and has sparked a passionate desire to help make a difference in the world both socially and environmentally, but always with an understanding and appreciation of the various cultures in the world.” (Anonymous, 2009 alumni survey)

Burt provided a longer, more contextualized example of cultural-specific learning that carried the same message, and contained as well an element of profound personal change that I will return to when I discuss identities and identifications.

“In terms of what I've taken from Mali the list is long; the biggest one is life. When I left that country I just knew that I would never view life the same, you know? It was so interesting to me to see people that were so poor, that were so hungry, that were so sick, that really... For example, people that don't save, I just thought “how can you not save?” If you were dead next week, why would you save anything? And these people whose life was so short, you know, but were so happy, and I still to this day, I think about it constantly, you know? And so those sorts of outlooks on life were really big lessons you know? Little funny things too, like, in Mali, in their local language, one time I asked someone, “Can you teach me how to talk about time? How do you say one o'clock, two o'clock?” He said “well you don't. We don't have words for that.” [...] someone told me also one time when I was really sick, “In the United States you have watches, here in Mali we have time,” and these sorts of little things you really, kind of, they just make you think. We think our lives are so prosperous, they're so fulfilling and everything, but maybe we don't have it as figured out as we thought, and so I really have challenged myself and rethought a lot of things after that experience.” (Burt, final year)

As illustrated in Figure 4.11, students' expressions of *worldliness* also were about individual change, but had two key alternative components:

- One stressing independence and the ability to survive in a world that required courage and strength;
- The second, a kind of worldly sophistication, in which one was self-assured and confident in business dealings and adventurous and ambitious in lifestyle.

code is necessary. I cannot feel elegant and it's hard to concentrate and feel proud if people keep walking around and in-and-out of classrooms wearing pajamas and rubber flip-flops. In my opinion, everything would look much better if people were to have some sort of a dressing requirement too. [...] Oh, and after asking me for 28,000 CHF per semester, I think it's a bit silly to bother me with a parking permit and threaten me with a 150 CHF fine - just add another 200-500 to my bill and save us from the deadlines and parking permits. Other than that, I don't have much to complain about." (Anonymous, 2009 alumni survey)

Despite this extreme example of the latter, I am not trying to contrast "good" *intercultural competencies* with a "bad" *worldliness*. Perhaps the best distinction between how the students conceptualized the two concepts is that the first deals with relationships, while the second with place or people as material culture (Miller 2010). And again, most students expressed this in the fluid and contradictory—but co-constitutive—manner we have seen throughout.

Self-characterizations aside, how did the students' intercultural competencies and worldliness play out in the eyes of a third person observer? Student work and my own participant observations of the academic travel groups to Malta in spring 2009 and fall 2011 provide key insights that corroborate the students' "claims," but also paint a more nuanced picture. The spring 2009 trip was centered on the theme of tourism and national identity (Urry 1995). My students carried out field studies through interviews with Maltese young people, mainly students of a colleague of mine at the University of Malta, with whom we shared a field trip to the island of Gozo and other outings. While the students commented on interesting aspects of the created character of Maltese cultural identity and its portrayal for outsiders—especially the "erasure" of the islands' Arabic history and Semitic language roots by both the local students and the "official" histories for touristic consumption—the most interesting finding for me was the ability of the students in my group to switch back and forth between a consumption/tourist stance (*global utilization mode*) and a more sensitive *global understanding and appreciation mode*.

One aspect of the academic travel was that the itinerary of most of the experience was designed by our hosts in Malta. My students shadowed and interviewed the Maltese students as the Maltese students did fieldwork on Gozo. The Maltese lead professor had also arranged all of the cultural visits for the Franklin students. After about three days of intensive tours and lectures, a large number of Franklin students began to complain that they were used to traveling more on their own, and that they felt overly directed, with not enough free time to explore and enjoy Malta on their own. Once we discussed again within the group the purpose of the trip as a sort of play within a play, in which the Franklin students were meant to analyze how Malta was being displayed for them, and particularly reiterated the fact that the Maltese host had arranged the itinerary, the Franklin students' attitudes changed

dramatically as they assumed the role of gracious and curious guests—and demonstrated the degree of insightful perspective-taking of which they were capable. It was revealing that the Franklin students' initial negative reaction had not just been whining about their lack of free time to enjoy themselves; instead, the Franklin students presented themselves as genuinely offended connoisseurs of academic travel, who were "used to exploring on our own" (Mable, final year). The ability of the Franklin students to change modes provided further evidence for the viability of the modes of *global utilization mode* and *global understanding and appreciation mode*. Furthermore, the fact that the students *required permission* to assume the later mode speaks to the non-essential nature of cosmopolitical orientations, modes, and futures in that an individual student can assume different roles depending upon his or her interpretation of the situation.

When I led another group to Malta in fall 2011, students again carried out fieldwork, but I gave them a choice of projects, with varying degrees of possible autonomy in planning and organizing. Projects comprised case studies of individual language schools, as well as student-initiated service learning projects. The service learning projects included teaching English in camps for recent immigrants, as well work with differently able children and adults. The travel proved to be more successful than the previous one in terms of student learning outcomes, the quality of student projects, and student satisfaction. It was also revealing to see the choices and experiences students had with their projects in terms of their cosmopolitan futures—confirmation of what was by then a well-developed model.

C. Identities

A full exposition of identity questions surrounding my students and their experience is beyond the scope of this thesis. However, I gathered many data in this area, and can make some general observations concerning the students' changing identifications with homes, countries of origin, and other *belongings*.

One of the most consistent identifications by student was with *difference*; specifically, throughout the course of their experience, comparisons with friends who had *stayed at home* were constant. The student would therefore define themselves in comparison to *friends back home*, who became *locals*. That is, if the students did not already have such a relationship with their friends, in any case by their first winter break back home they quickly learned that those who had not had experiences like theirs had difficulty in understanding what the Franklin student was becoming. The Franklin student would therefore apply the same intercultural competencies in his or her own original *milieu*—and hide to a degree his or her worldliness—that s/he was developing through the international education experience. In this way, the students gained perspectives on their original settings that the actors in

those settings could not produce themselves. This phenomenon in turn fed into the development of *interpretative friendships* back on campus in Lugano, in which the students found people who did understand them.

This was true not only for US students in my study, but particularly for Latin American, Middle Eastern, and Southern European students as well. Again, I must stress the continuity with the students' pre-university experience: these students would already be on a trajectory leading them to be different from their peers well before attending Franklin, as illustrated by Estrella, whose Spanish parents had had her in the United States, and who was subsequently raised and educated in Spain in an international school.

"I guess that Spaniards that go to Spanish schools aren't as open about other people you know. [...] growing up in an American school I had like a vision completely different from my cousins for example and they would sometimes ask me like, "you have a friend that is Chinese?" And I kind of felt sometimes like very different because I didn't grow up with the same Spanish culture my cousins did for example and it is like sometimes it was hard to go from like one culture to another because I kind of grew up in like two different cultures and um sometimes I felt like an outsider, sometimes I didn't feel Spanish, but I wasn't an American either...but in time I found my way to tolerate both." (Estrella, first year)

Over the course of their international undergraduate experience, the students' relationship with their countries of origin became more nuanced. US students often followed a parabola over the length of their undergraduate experience in which a certain initial rejection of American lifestyle and geo-political actions was replaced first by a re-evaluation and defense of aspects of US culture, followed finally by acceptance of their US identity among one of a more numerous set of identifications with places and people elsewhere. In particular in my interviews with students in their final semesters, Lugano and Switzerland were listed foremost among students' "homes."

By the end of their undergraduate international education experience, students felt they "belonged" to many places and peoples. Students who already had bicultural identities intensified them through travel and re-engaging with relatives and friends. Students maintained or developed strong ties with places where they had studied previously to coming to Franklin or, especially, with their host countries during study away experiences. In addition to these multiple *belongings*, the students also felt that they had adopted many practices—manners of speech, dress, etiquette, and tastes—that had made them more hybrid individuals. This was distinct from their ability to assume certain culturally-appropriate behaviors and ways of communicating in that these new practices had become part of their default public face.

Students' self-identification with terms such as "global citizen," "citizen of the world," and "cosmopolitan" also changed during the extended international education. In their first year, most students tended to identify with the term "global citizen" as either a goal or the end point of the process they were experiencing. "Cosmopolitan" usually had negative consumer connotations for them that they did not associate with themselves. Exceptions were students attending the honors seminar on Cosmopolitanism, who individually found an aspect that they felt defined them among the many competing characterizations of the term. By the end of their undergraduate careers, two tendencies seemed evident: students who preserved global utilization modes of acting and perceived were comfortable defining themselves as "global citizens" or "citizens of the world." Students destined for futures more to the left of my Figure 4.4 instead preferred terms that did not imply mastery of every possible local culture.

Students generally identified with their academic disciplines and evidenced disciplinary ways of thinking and arguing. Two students made specific mention how their international relations professors had challenged their initial advocacy orientation.

"I think I've gained kind of a more realistic conception...cynical, but realistic conceptions of power relations and how money accrues to people and things like that...I don't know, it brought me down to earth because my background is more idealistic but I think I lost that...but for the better...sort of..." (Shaun, final year)

"I came here with a positive world view. I don't know – being under the influence of [her International Relations professors] it became more negative. Then you have to ask yourself, what are you willing to do to change things?" (Nina, third year)

In the case of Shaun, the result seemed to be a movement toward a more global utilization mode, and so—in contrast to the majority of students—toward less altruistic futures. Instead, Nina—a Latvian student—went on to work on agriculture and rural development in Latin American with the World Trade Organization, and then as a consultant in the European Union in the areas of air quality, public health, and aspects of climate change policy.

D. Other outcomes

My least remarkable observation is that the students completing an extended international education experience were, well, students. In terms of their intellectual development, aside from domain-specific knowledge, the students in my study matured in many ways, citing gains in writing and research skills, critical thinking, analysis, team-work, and critical thinking. In terms of practical skills, they mentioned time and money management, as well as problem-solving in everyday as well as scholarly contexts. In

addition to references to gains in intercultural competencies, students would almost always mention increased self-knowledge as one of the results of their undergraduate experience, along with a sense of independence and confidence that encompassed their whole being and not just their worldliness.

4.4 Conclusions

In **Chapter 5 Discussion**, I explain some of the limitations of this study, and put my findings in relation to the literatures described in **Chapter 2 Literature Review**. Here I limit myself to summarizing my claims.

My most important claim is that the general net effect of the extended international higher education experience was to expand students' lives toward more altruistic and ethical cosmopolitan futures in an incremental fashion. I argue that the basic process of the extended international undergraduate experience was *learning about living in the world*. Students learned to do so through a process in which they utilize three distinct *learning arenas: the intercultural bubble, the greater world of travel, and local communities*. The greater world of travel included *academic travel, personal travel, and study away*. Local communities comprised not only the local town and region, but also invented communities elsewhere in Switzerland. Within each learning arena, students employed a cyclical method involving *constant comparison, risk-taking, reflection, and agency*. Students used constant comparison of interaction in and outside of the classroom, on exploratory personal travel, and on multiple academic travels. Students exposed themselves to risk by *talking to strangers*, by being *forced to become truthful*, and by *traveling outside the group*. Reflection included conversation within *interpretative friendship* groups, interaction over time with students of different perspectives, and writing, presenting, and conversing across disciplines. Students exercised their *agency* in all these processes, including by creating experiential versus structured learning opportunities, and in creating different, alternative local communities.

I traced both generalized and individual trajectories across the extended international education experience. The generalized trajectories actually began with *the path leading to the international education experience*, in which students had *grown up with difference and/or with cosmopolitan lifestyles* through different combinations of *experiencing interculturality and difference as upbringing, learning intercultural lessons prior to coming, and coming from national elite and global professional classes*. In terms of pre-entry expectations, students demonstrated differing motivations and degrees of agency. All students wanted to *travel, join an international community, receive an American-style education and degree, and escape restrictions*. However, in particular the concept of joining an

international community had different connotations, which included *coming to find fellow seekers*, *coming to find international diversity*, *coming for intense intercultural experiences*, and *coming to continue a European life or attain a European lifestyle*. In addition to explicating differences among these categories, I related differences among student motivations and expectations to their subsequent experience on campus. I examined in detail differences and commonalities in the student experience through the first, middle, and final year, showing the relationships also to student *cosmopolitical orientations*.

In terms of student development outcomes, I created a model of *cosmopolitical orientations, modes, and futures*. Within each, I delineated and defined, respectively:

- *Cosmopolitical advocacy, exploration and career/consumer orientations*
- *Cosmopolitical modes of global abetment, global understanding and appreciation, and global utilization*
- *Cosmopolitan futures as global activists, participants, aficionados, managers, consumers and elites*

I explained how the student developed both *intercultural competencies* and *worldliness* and I discussed the students' relationships with homes, nations, and other *belongings*, included their adopted *hybridities*. I ended with a brief discussion of student academic disciplinary identifications and maturity in intellectual and practical capabilities.

Chapter 5 Discussion

In this chapter, I present:

- A summary of my research
- Conclusions, including implications of my findings for the literature reviewed in Chapter 2
- Recommendations for policy, practice, and further study
- Limitations and delimitations of this study
- “An account of the personal development of the candidate ...” (Doctor of Business Administration Higher Education Management 2010)

5.1 Summary

The purpose of my study was to explore the development of undergraduate students from diverse backgrounds who studied together outside their country of origin for three to four years. Specifically, I was interested in discovering ways in which these students learned and changed that could be called “cosmopolitan.” I approached this problem as a practitioner-researcher (Jarvis 1999) seeking to better understand, and so better facilitate, the international higher education experience.

“Cosmopolitanism” is a contested term, with a history that runs from the Stoics to Immanuel Kant up until more recent uses in the disciplines of anthropology, philosophy, political science, sociology, and others (Fine and Cohen 2002, Srkbis et al. 2004). It is depicted on one hand as a normative global ethic that calls for an interest in, and responsibility for, human beings as individuals regardless of what “tribal”—family, ethnic, regional, linguistic, religious, national—ties we might share (Nussbaum 1994, Appiah 2006). This position is consistent with most normative discourses on “global citizenship” (Dower 2004, van Hooft 2009, Cabrera 2010). On the other hand, cosmopolitanism is also treated as a social category, as “actually existing” cosmopolitanism (Robbins 1998) that is identifiable in the choices and discourses of individuals who live transnational, mobile, diasporic, or related existences (Ong 1999) that put them in contact with the Other in meaningful ways that can lead to a degree of hybridization and of shifting of perspectives (Srkbis et al. 2004). These transnational lives are typical of certain global, transnational professional classes, as well as of subaltern immigrant classes and displaced persons (Sassen 2007). At the same time, virtually all individuals in contemporary societies are becoming “cosmopolized” to some degree or another by the inevitable contact with the Other as the forces of globalization become increasingly present in their lives (Beck 2006). Situated between these discourses

of cosmopolitanism as global ethic and cosmopolitanism as social category is a third, more contemplative strand of “cosmopolitanism as global aesthetic” (Hannerz 1990, 1992, 1996). All three of these general characterizations of cosmopolitanism have been criticized from a number of different positions as being unrealistic (Rorty 1994), empty (Srbis et al. 2004), elitist (Robbins 1993, Calhoun 2002), or sexist (Jokinen and Veijola 1997).

Additionally, most conceptualizations of cosmopolitanism contain the notion of competency in interacting with persons of different backgrounds. Whether characterized as “intercultural competencies” (Deardorff 2006), “intercultural communicative competencies” (Byram 1997), or “global competencies” (Hunter et al. 2006), these descriptions detail in many similar ways the skills, knowledge and attitudes necessary for interacting successfully across cultural bounds. However, while some conceptualizations of these competencies align explicitly or implicitly with normative global ethical dimensions of cosmopolitanism and global citizenship, others seem animated by quite different perspectives that range from the neoliberal to the national. Indeed, as I depict in Figure 2.5 of **Chapter 2 Literature Review**, higher education institutions and the individuals work between conflicting “Internationalization and globalization contexts” (Cambridge and Thompson 2004) which are complexes that contrast “market driven and ideology driven discourses” (Matthews 1998) and competing global citizenship discourses (Gaudelli 2009, Marshall 2011). This situation in turn creates oppositions like those between “ethical cosmopolitans” and “global elites” (Sassen 2007), “travellers and tourists” (Hannerz 1992), “social justice and social advantage” (Whitehead 2005), and “global engagement and cosmopolitan capital” (Weenik 2008).

With some exceptions (de Wit 2002, Dolby 2004, Rizvi 2005b, Zemach-Bersin 2007, Lewin 2009a), both calls for the internationalization of higher education (Cornwell and Stoddard 1999, Stoddard and Cornwell 2003, Blasi 2005, Gacel-Ávela 2005, Rizvi 2005a, Stearn 2009) and the literature on education abroad of university students (Savicki 2008, Braskamp et al. 2010) tend to ignore these contradictions and tensions, favoring either the “peace” or the “prosperity” (Lewin 2009b) half of the equation: that is to say, focusing either on ‘doing well’ or on ‘doing good.’ Furthermore, while research into student development through education abroad cites theories of experiential learning (Kolb 1984), transformational learning (Mezirow 1991), and intercultural maturity (King and Baxter Magolda 2005), the results of these studies have yielded little convincing evidence of transformative outcomes—due in large part to the short-term nature of the education abroad experiences under investigation—other

than the “first time effect” (McKeown 2009) of statistically significant cognitive growth that takes place when the student has the first alienating cross-culture experience of his or her life.

With the study of “cosmopolitanism in practice” (Beck 2009, Nowicka and Rovisco 2009b), research into cosmopolitanism has entered a new stage of applying social science methods in transnational contexts that transcend the national state as the default category of sociological analysis. Using “methodological cosmopolitanism” (Beck 2006) that allows for the study of the “global in the local” (Sassen 2007), the study of cosmopolitanism in practice brings together cosmopolitanism as global ethic and cosmopolitanism as social category by studying cosmopolitanism as “a mode of self-transformation” (Nowicka and Rovisco 2009b). Lewin’s 2009 volume was the first explicitly to study education abroad as cosmopolitanism in practice. However, he and his contributors concentrate on the study of “education for cosmopolitanism,” ignoring the “education of cosmopolitans” (Gunesch 2004)—that is, inadequately treating cosmopolitanism as a social category.

The results of my study contribute to filling these important gaps in previous investigations into international higher education. My research consisted in a grounded theory longitudinal study of students at an American international university in Switzerland that I argue was highly internationalized in terms of location, student body, faculty, mission, and curriculum. Using data drawn from interviews, student writing, and participant observation, I traced the students’ development over three to four years. One hundred six individual students from forty-two different countries participated in the study, which also incorporated anonymous open question survey responses from an additional 186 students, with some possible overlap between known participants and anonymous contributors. One important aspect of my research design and activities was the multi-perspectival effect I was able to achieve through peer-to-peer interviews and descriptions, the utilization of focus groups run in concert with colleagues, student self-reflective writing, and my own participant observation of students. A second important aspect was its longitudinal nature, achieved through data collected with the same participants at the beginning and at the end of their four-year international higher education experience, as well as retrospective accounts from additional students in their final years and from recent alumni. Additionally, students at all stages of the international higher education career were represented in the self-reflexive writing and the participant observations, unlike other studies which concentrate at most on the first year of the international higher education experience (Bachner et al. 2001, American University of Paris 2002). My study was thus the first to study complete international higher education careers. Moreover, studying the international education experience of students—

virtually none of whom were Swiss—who came from a multitude of national, ethnic, linguistic, and religious backgrounds in neutral territory, and in the context of an institution whose main stated purpose is international education, proved to yield findings that truly described both education for cosmopolitanism and education of cosmopolites, making this a study of cosmopolitanism in practice.

My research results uncovered both processes and outcomes of such an experience, which I was able to define as *cosmopolitan education*,

Preparation for transnational futures that vary across a range of altruism and instrumentalism arrived at through the use of structured and experiential learning opportunities by students with diverging cosmopolitical orientations, modes of acting and perceiving, and degrees of agency.

Students' cosmopolitical orientations—toward advocacy, exploration, or career/consumer considerations—were ways of approaching the world that were formed during the student's childhood and adolescent experiences, and that they brought with them to university. The pre-entry characteristics of those who chose the extended international higher education experience had many commonalities. Principal among them was that the students had grown up with difference and/or with cosmopolitan lifestyles, resulting from differing combinations of having:

- experienced interculturality and difference as upbringing
- learned intercultural lessons prior to coming
- come from national elite and global professional classes

In other words, the students by and large had already undergone “the first time effect” (McKeown 2009) prior to arriving at the institution. At the same time, they came to the university following differing motivations and degrees of agency. While all the students came to travel, to escape restrictions, to pursue an American-style education, and to join an international community, their interpretation in particular of “international community” ranged widely.

These shared but contrasting beginnings in turn helped shape their four-year trajectories, as well as the learning processes they followed within three distinct learning arenas:

- The intercultural bubble, constituted by the students themselves as well as university staff;
- The larger world of travel, which included academic travel, personal travel, and study away experiences; and

- Local communities, which included not only the immediate town and region, but also other areas of Switzerland that students consciously adopted as substitutes.

In fact, few students utilized the immediate local community for their learning, but relied mainly on the other two learning arenas to—in their words—“make your own experience.” By this, students meant they created opportunities for interaction and for making sense of their experience through cycles of constant comparison, risk-taking, reflection, and agency. They referred to these processes as “methods,” which included interaction in and out of the classroom, talking to strangers, and exploratory travel. An important aspect of these methods was their repeated nature in which, for example, students would compare multiple academic travel experiences or interaction over time with peers of different perspectives and backgrounds. Reflection played a large role, which included writing, presenting and conversing across disciplines, but particularly *interpretative friendships*. These were like-minded pairs, trios or at most quadrangles that travelled, reflected, and egged each other on toward additional social risk-taking. While taking social risks—*putting yourself out there*—and improvised travel were part of the methodology, the entire experience actually fell at some mid-range of risk in that students who were accustomed to and looking for intensive intercultural experiences early in their university career would sometimes feel confined and would be among those to leave the institution before graduation.

While during the international higher education experience the students’ initial orientations influenced their cosmopolitical modes of acting and perceiving—for global abetment, global understanding and appreciation, or global utilization—both the orientations and modes tended to expand over the four years to include more altruistic positions. Students completed their international higher education experience on a trajectory toward different clusters of *cosmopolitan futures* (Rizvi 2006a), as:

- Global activists
- Global advocates
- Global participants
- Global aficionados
- Global managers
- Global consumers

- Glocal elites

Thus, the tendency was to move beyond initial orientations and modes of acting and perceiving to include cosmopolitan futures more toward the top of the list above. At the same time, the students demonstrated an ability to switch between different cosmopolitical modes of acting and perceiving even in the same setting, leading me to posit that any individual student was heading most likely to more than a single cosmopolitan future—thus the title of this thesis—“Four years on the road to cosmopolitan lives”—in which the term *cosmopolitan lives* refers to a student’s multiple futures.

Furthermore, students developed both intercultural competencies and what I termed *worldliness*. The students conceived of their intercultural competencies in ethical terms that included openness and tolerance, and ranged over acceptance, understanding, patience, respect, and compromise. The skills they cited were adaptability and perspective-taking. Instead, worldliness stressed independence, courage, travel-savvy, survival skills, sophistication, self-assuredness, adventurousness, and ambition.

Not all students developed the same mix of intercultural competence and worldliness, nor did all students utilize all the methods for *making your own experience*. Indeed, while I want to emphasize the nuanced and blended nature of these different aspects even within the same individual, I found evidence of some co-occurrences among pre-entry characteristics, orientations, and modes, and trajectories on the other, which became manifest particularly in the second and third years. This included an association between the cluster of advocacy or exploration orientation, learning intercultural lessons before coming, and coming for intense intercultural experiences with:

- Working more in the larger world of travel
- Emphasis on intercultural competencies over worldliness
- Stronger identification with interdisciplinarity
- Study away experiences, particularly in the global abetment mode
- "Breaking out of the bubble" locally
- Leaving the group on academic travel

On the other hand, the cluster of experiencing interculturality and difference as upbringing, coming from global professional and local elite classes, and career/consumer orientation tended to co-occur with:

- Coming to continue a European life or attain a European lifestyle
- Working more within the intercultural bubble
- Emphasis on worldliness over intercultural competencies
- More emphasis on structured classroom learning than experiential learning
- Stronger identification with academic discipline

I conclude that the basic process in cosmopolitan education is *learning about living in the world*, which includes all the foregoing elements. Learning about living in the world was both process and product. It was transformational in nature, albeit in an incremental fashion, building upon students' previous lives.

5.2 Conclusions and recommendations

My definition of cosmopolitan education thus advanced previous definitions (Nussbaum 1994, Cornwell and Stoddard 1999, Gunesch 2002, Stoddard and Cornwell 2004) by including discourses of cosmopolitanism both as global ethic and as social category, and by including considerations of process. It also encompasses the tensions in discourses of internationalization and globalization. But why does that matter?

International education—especially when considered in the larger context of the internationalization of higher education—is an enormously big business, with high hopes pinned on its role in contributing to national competitiveness and/or world peace on one level, and on its role in contributing to social capital and/or global engagement on a more individual level. And, as I have demonstrated in my review of the literature, it is fraught with contradictions. One of the important aspects of my findings is that I have demonstrated that these contradictions actually played out in the lived experience of the students, in which the same individual can assume both altruistic and instrumentalist modes of acting and perceiving. Furthermore, an individual student could exhibit cross-cultural knowledge and skills without necessarily sharing the sense of responsibility toward individual human beings and the determination to preserve human diversity that are central to ethical cosmopolitanism, consistent with Appiah's negative example of Sir Richard Francis Burton (Appiah 2006).

While I will speak to the limitations of my study later in this chapter, I do argue that mine should be considered as more than a case study from which practitioners may or may not find useful analogies for their own work. The scrupulous grounded theory theoretical sampling and abductive analysis of my study, combined with my choice of setting and participants, makes my research a study of the “global in the local” (Beck 2002), allowing me to scale up my findings from the specific context of my research. I claim, therefore, that I have every reason to expect to find similar processes and outcomes not only at other highly internationalized undergraduate institutions, but to a degree at all institutions invested in internationalization. Even more, I would claim that the type of educational situation I encountered at the site of my study will become more characteristic of university settings as internationalizing processes continue at HEIs. That is, whether or not an institution is following an explicit set of internationalization strategies—which could be characterized by a large number of different programmatic and organizational approaches (Knight 2004)—all institutions are becoming cosmopolized, in Beck’s sense (2006), through the same processes that cosmopolize the individuals in them. With this thesis, I provide an alternative view of international higher education by expanding the vantage points from which it can be considered—in other words, by looking at cosmopolitan education from a cosmopolitan perspective. The perspectival element cannot be overemphasized. The heart of interculturality is the art of seeing the world from the point of view of the Other. Ontology and epistemology become *practical* questions and the world becomes a different place.

While this thesis makes an original contribution, it does so within extant related literatures. In the field of education, it provides an empirical investigation of New Cosmopolitanism (Fine 2007), whose utilization in literature concerning higher education has been largely theoretical or exhortative. Through the conception and articulation of cosmopolitan futures, my findings confirm and encompass the range of discourse around cosmopolitanism not only as a global ethic, but also as an aesthetic standpoint and as an empirical condition. In this sense, it treats New Cosmopolitanism—synonymous to normative global citizenship discourses such as those of Heater (2002), Dower (2003), and Van Hooft (2010)—in a descriptive manner, finding instances of sentiments that align with the concept of “rooted cosmopolitanism” (Golmohamad 2004, Appiah 2006), but also others that align with some of the elitist and privileged positions criticized by Robbins (1993), Jokinen and Veijola (1997), and Calhoun (2002).

Rather than adding yet another “adjectival cosmopolitanism” (Srkbis et. Al 2004) or an additional set of global identifications and socialities, my work helps to order global sociological categories—cosmopolitan futures—that were present as potentiality in the students as they completed their

international undergraduate educations. While some of my categories were clearly influenced by my knowledge of the field—my *global aficionado* noticeably resembles some of the more admirable traits of Hannerz’s aesthetic brand of cosmopolitanism (Hannerz 1990, 1992, 1996), and *global participant* seems related to Schattle’s “global citizenship as participation” (2008)—they arose out of my data, and not from pre-ordained frameworks or models; for example, the term *global participant* originated as an “invivo” (Richards and Morse 2007) code quoted directly from a student interview. Others such as *glocal elite* also pay a debt to precursors—in this case Sassen (1998)—but in an intentionally contrastive fashion: both Sassen’s global elites and my glocal elites are only “partially denationalized” (Sassen 2007), but my globally connected big fish remain even more connected to their small local ponds, failing to reach the dimension of the true jet-setters who might remain only a handshake away.

Likewise, many of the participants in my study were “globally mobile children” (Hayden 2006) entering young adulthood; however, the traits that I found to be significant for understanding budding cosmopolitans—growing up with difference and/or a cosmopolitan lifestyle—went beyond the degree to which their social origins were geographically bound or not. That is to say, my characterization of the students’ pre-entry existence and its effects were fruit of my “methodological cosmopolitan” approach (Beck 1996) which allowed me not only to avoid depending on national categories, but also transcended categories such as “global nomad” (McCraig 1992) or “third-culture kid” (Useem 1976) which are defined in opposition—and so dependent upon—national categories. At the same time, in the case of terms like global participant, global aficionado, global manager, and glocal elite, social categorizations and their critiques from transnational and mobility studies (Urry 1995, Hannerz 1996) and from the sociology of globalization (Sassen 1998, Friedman 2000, Sassen 2007) complement and in part validate my categorizations of the types of individuals encountered in my study.

Other characterizations present in my literature review speak to developmental stages in the international higher education process. With a few exceptions, it would be difficult to characterize the students in my study during their first two years as “sojourners” (Byram 1997) given the thin utilization of local communities for their own learning, and their even slighter contributions to the same. However, students such as Burt in Mali, Brianna in Honduras, Lindsey in India, and even Brian or Brayden in Lugano by their senior years, had developed through study away or through assiduous utilization of the local community the capacity to “challenge...and be challenged by” (Byram 1997) new societies. Similarly, the students in my study gradually developed “a methodology of comparison” (Byram 1997) akin to that of the sojourner. While it could be entirely possible that it was the alienating locations of

Burt, Brianna, and Lindsey's study away experience that brought about their learning—and would have done so even if their semester away had not been preceded by two years in the “intercultural bubble”—all three explicitly spoke of the role of the Franklin experience in preparing them to go deeper into local cultures, especially in contrast to the more naïve performance of other US students they encountered on location.

Does that mean that those who did not reach the status of “sojourners” remained “tourists” (Hannerz 1996, Rojek and Urry 1997)? While the career/consumer orientation and global utilization mode I encountered among my students on my first academic travel to Malta did confirm Hannerz's perhaps tongue-in-cheek observation that “even cosmopolitans can be tourists sometimes” (Hannerz 1996, p.107), the students' emphasis on what I called *worldliness* would probably require an alternative notion, such as that of the sojourner (Byram 1997) rather than a continuum like that represented by Gunesch's “advanced tourists, integrative tourists, and interactive cosmopolitans” (Gunesch 2002), which speak more to questions of identity and perceptions of home, the nation-state, and polylingualism than to actual performance. Gunesch's study makes for an illuminating contrast with mine in that he used his literature review—mainly Hannerz (1992, 1996)—to create a “matrix of cosmopolitanism” that he then utilized as a check-box to analyze his interview data and to establish the degree to which the self-descriptions of the students that he interviewed fit this pre-constructed conception of cosmopolitan identity. Leaving aside the question of developmental processes—which Gunesch ignored—I argue that my approach yielded original and more nuanced findings precisely because as researchers, we were far apart along what Punch characterizes as the “continuum...[of]...the usual range of possibilities when it comes to bringing codes to the data or finding them in the data” (Punch 2005, p.200). Whereas Gunesch was destined to find what he was looking for through the lens of Hannerz, my local theory grew out of the data in a way that, for example with my category of *global aficionado*, did ultimately parallel some of the traits described by Hannerz, but also yielded much more.

My study also contributes to those models of university student learning and development that integrate consideration of intercultural competencies and global learning into more general frameworks. While my model rests mainly at the “intrapersonal” and “interpersonal” dimensions of King and Baxter Magolda's development trajectory of intercultural maturity (2005), mine has the advantage of accounting for not only normatively valued skills and attitudes such as those “grounded in an understanding and appreciation for human differences” including a willingness to “work for the rights of others” (King and Baxter Magolda 2005). That is, while I found evidence for what I call the cosmopolitical

modes of global understanding and appreciation and global abetment—corresponding in part to the descriptions of a “mature level” in the interpersonal dimension in the King and Baxter Magolda model—I also found students assuming a global utilization mode more akin to descriptions of cross-cultural (global) competencies found in the international management literature in models such as that of Trompenaars (1997), Rosen et al. (2000), Hofstede (2001), Thomas and Inkson (2004) and Johnson et. al (2006). In a similar fashion, while my findings were not systematized or detailed to the extent found in the models of Byram (1997) or Deardorff (2006), I too found evidence of all of Byram’s *Savoirs* and of all of Deardorff’s components of intercultural competence. Instead, the general movement I saw in the student’s development toward more altruistic positions did not seem to correspond to the stages from ethnocentric to ethnorelative positions described by Bennett (1993), though my participants did demonstrate an intercultural “mindset, skillset and sensitivity” as defined by Bennett.

Of course, one of my most important contributions is to have provided the results of a study that extended well beyond the weeks or months of the typical research project into education abroad, and to have done so not from a particular national perspective, but in a manner that accounts for hybridized identities and geographically-neutral vantage points. This allowed me to present a description of what transformative international higher education looks like: a cyclical, iterative process which begins in one’s formative years, and takes three to four years to unfold. Thus, it should be no surprise that the nine-month or shorter sojourns studied by Coleman (1998, cited in Hoff 2008), and Peterson (2004, cited in Hoff 2008), Dolby (2004), Savicki (2008), Chambers and Chambers (2008), and others, did not present evidence of transformational effects. I am far from saying that such shorter experiences are without value; to the contrary, a “first time effect” (McKeown 2009) could indeed be priceless for an individual who has never had significant encounters outside his or her own culture. At the same time, the implications of my study are that short-term study abroad is most beneficial when it is repeated, or otherwise part of a cyclical process of experience, experimentation, and reflection (Kolb 1984). This confirms practice recommendations such as that of the Forum on Education Abroad (2007) that study abroad be integrated into a student’s entire university curriculum.

Regarding the question of pedagogical practices at a highly internationalized undergraduate institution like Franklin, it is interesting to note how the student-generated process of “making your own experience” that I illustrate in Figure 4.5 approximated Kolb’s experiential learning cycle shown in Figure 2.6. That is to say, the students independently seemed to have come up with a methodology that contained reworked and contextualized elements of “...experiencing, sharing, processing, generalizing

and applying” (Kolb 1984). The implication is that useful frameworks for experiential learning, such as the Bennett et al. D-I-E model (1977) and the Council of Europe’s Autobiography of Intercultural Encounters (2009), would need to be rendered more sophisticated to account for the degree of constant comparison, risk-taking, reflection, and agency already practiced by similar students. While such work is beyond the scope of this thesis, it is a task that I have set for myself in the context of future editions of service learning travels to Malta having the theme of migration issues, of the English Language Teaching Program I founded and manage, and of the next occasion I have for teaching the cosmopolitanism seminar.

Another of my findings—the learning arenas illustrated in Figure 4.4—also parallel and contrast with analogous structures in the literature. Byram’s 1997 framework of formal classroom settings, fieldwork, and independent learning (1997, p.68) anticipates some of what I discovered, though my *intercultural bubble* includes more than structured learning; likewise, the *larger world of travel* subsumes fieldwork (academic travel and study away) and independent learning (personal travel, but also local communities). My findings contrast more sharply with the Gillespie et al. (2009) “framework for connecting student learning and sociocultural environment” and “community circle,” illustrated respectively in Table 2.3 and Figure 2.6 of **Chapter 2 Literature Review**. Interestingly, almost all of the elements in the Gillespie et al. model would fall within my intercultural bubble, with the addition of some local community interaction (homestay, church, or music group). Of course, Gillespie et al. follow “methodological nationalism” in that their conception is of a classic—and I would argue from my evidence, outmoded—vision of study abroad students in essentialized local cultures. The experience of the students in my study was much more “cosmopolitan” in every sense. However, even in their pre-entry experiences, students commented on how they learned about much more than their local cultures. For example, Maria in her gap year in Sweden valued most the interaction with other non-Swedish participants and lived with a homestay family of mixed provenance.

In reference to the national-centric nature of previous research, my research situation allowed me to step outside the usual contexts of international education, which involve more or less fecund interactions between “international” and “home” students found in literatures related to the internationalization of higher education (Jones 2010), particularly “internationalization at home” (Waechter 2003) and “study abroad” (Paige et al. 2002). The fact that my setting was an extreme example of internationalization does not change the material composition of the student body nor the geographical dimensions of those more mainstream and common examples of international education.

However, my findings could contribute to a change in perspective on the part of stakeholders—students, faculty, administrators—of such experiences given that these experiences too can be interpreted as taking place in a cosmopolized world populated by actors whose identities cannot be reduced to essentialized national cultural types *à la* Hofstede (2001)—when cultural dimensions are considered at all. That is, I consider research into the international student experience and home-international student interactions (Jones 2010)—as well as resulting considerations of taking into account the learning styles and traditions of non-national students—as positive, even if strangely delayed given that research and practice-recommendations on such matters date back to the 1960s (Kaplan 1966).

When I argue that the student characteristics and educational processes I found should be observable at least in part in other—and to an extent in all—internationalizing higher education institutions, I am not claiming that the student development outcomes of those processes will magically or even evolutionarily become the outcomes I discovered in the setting of my research. What I am arguing is that the range of cosmopolitan futures I found (though not only these) will in time hold true of the range of the students graduating from other internationalized—or even just “cosmopolized” (Beck 1996)—institutions. At the same time, there is no reason to believe that students will develop more toward altruistic futures than they currently do at other institutions unless those universities explicitly recruit students with the pre-entry experiences and motivations of the students in my study, and/or if the universities give enough importance to such development to facilitate it.

It seems unlikely that university leadership at publicly-funded institutions anywhere in the world would find encouragement from stakeholders such as families, politicians, and the business sector to resolve the ambiguity, or frank self-interest, of rationales or expected outcomes from internationalization described by Zemach-Bersin (2007, 2009), Haigh (2008), and Lewin (2009b). Likewise, “global universities” (Duderstadt 2000)—meaning those that excel in the various ranking exercises such as the Times Higher Education (THE) World University Rankings, the Academic Ranking of World Universities by Shanghai Jiao Tong University (ARWU), World’s Best Universities US News and World Report in cooperation with Quacquarelli Symonds (QS), and so on, that seem to attract in particular fee-paying students from outside the nation in question—are rewarded in the ranking systems to a disproportionate degree by their research excellence, not as undergraduate teaching institutions (Rauhvargers 2011). I would not hazard a prescriptive resolution to the tensions illustrated in my figure 2.5 for such audiences, but explicit acknowledgement by policy makers, university leaders, and higher

education practitioners that these contradictions exist would be a good first step, and I hope publication of my thesis can help that discussion along.

It is not immediately obvious how to reach a synthesis of the conflicting internationalization and globalization contexts of higher education in a university mission statement or strategic plan. The first attempt at application of my conclusions has been at my own institution in the context of its strategic planning process, concomitant with the completion of this thesis. Institutional objectives I have proposed include:

- Ensure that [the institution] contributes to positive change in the world in measureable ways through the actions of its educators, students, and graduates, as well as of the institution itself.
- Articulate an institutional strategy for promoting faculty research that makes a demonstrable impact on global issues.
- Develop innovative cross-cultural education pedagogies.
- Become known for realizing experiential and other high impact learning practices...in a highly internationalized educational context.

While there is no predicting the outcome of these proposals, they are shell statements—Trojan Horses, as it were—which are meant to contain within them policy and practice implications consistent with my recommendations for bridging the contradictions of international higher education and for facilitating student development in certain directions, while leveraging processes and developmental tendencies that are already present at the institution. It is entirely possible that these proposals could have arisen without the empirical work of my thesis. However, an interesting phenomenon in this regard is how having disciplinary expertise in international higher education allowed me to contribute to a strategic planning process with more authority than the balance of power and interests at play would otherwise have permitted. In other words, my original intuition to concentrate on the learning processes at the institutions—that “the learning is the thing”—may have yielded more clout than the expertise in managerial and governance processes I also gained through the DBA, further validating my choice of thesis topic.

Such a situation may well not hold true at other institutions. A more generalizable recommendation arising from research results would be to induce “first time effects” and advocacy orientations before a

student's tertiary years. From a K-16 or K-18 perspective (Kirst and Venezia 2004, McRobbie 2004), it should provoke no ironies that one of the recommendations of this study of the undergraduate international education experience is that global learning and international education should be emphasized well before students go to university. This would not only allow students to meet the pre-entry conditions that my research suggests is a factor in students' developing toward more altruistic futures as undergraduates, but could create demand for a more cosmopolitan higher education experience on the part of students themselves, thereby bringing about change 'from below'—or through market forces—in how universities educate.

What about the criticism that an educational experience like the one I describe in this thesis is elitist and financially impossible for the vast majority of traditional-aged university students? This is both a policy and a practice question. In terms of policy, clearly an education whose theoretical full-cost per student (dividing the total institutional budget by an average full-time equivalency of students over the period of this research) hovered around CHF65,000 per year should share in the debate and soul-searching about the price of higher education, prevalent especially in the United States after the 2008 banking crisis (Field 2011). How could such a costly education—as globally enlightening as it might be—not reinforce the growing twenty-first century divide between the haves and the have nots (OECD 2011)? At the level of an individual student or family at Franklin during the period of my research, no two paid the same given the need-based financial aid at the institution, supported in part by private donations, but mostly by the price differential between that charged to wealthy or to middle-class families. Each individual would have to make his or her own evaluation of the net benefit, and indeed student and alumni satisfaction was quite high over the entire period based on the results of the institution's annual Noel-Levitz Student Satisfaction Inventory and the 2009 Alumni Survey. However, from an ethical cosmopolitan point-of-view, a cost-benefit analysis of the enterprise would have to include the net gain produced in social justice around the world—not an impossible task to at least provide some evidence for (and thus my proposed strategic planning objectives above)—but it remains a question that the research in this thesis is not in a position to answer.

In terms of institutional practices to guard against simply reproducing social advantage and maintaining unjust socio-economic structures, I will mention three relevant approaches. Bard College's example of "genuine reciprocity" in international education realized through building tertiary capacity in Russia, Palestine, and South Africa (Gillespie 2003, 2009) takes the concept of international service learning (Plater et al. 2009, Bringle et al. 2011, Engberg and Fox 2011) to a new level. By creating "deep

partnerships” between Bard and local realities, Bard moves beyond the concept of branch campus and mothership to set up a mutually beneficial ongoing exchange and direct investment in the host countries. In the case of Franklin, this could take the form of deeper commitments with partners in areas where the institution has already been present through academic travel and summer service learning projects, e.g. Freedom Gardens in Malawi and the Sakya Foundation in India, to create or contribute to K-18 educational pathways that could include a Franklin degree or a dual-degree with a local university partner. A second approach is the more familiar one of providing scholarships to give historically underrepresented and disadvantaged students access to higher education. Both of the approaches above would be mutually beneficial—so not ‘charity’—in that for Franklin, the contribution of students from these areas and socio-economic backgrounds on campus, and the ongoing familiarity with local realities elsewhere in the world through the partnership initiatives, would enrich the educational experience of all students and would provide opportunities for faculty research. The third approach—which would have to undergird the two above—is to have a lived institutional mission that is inspiring enough—and aligned practices that are convincing enough—to attract philanthropic contributions to help them be realized. For example, the Soros Foundation funded most of the Bard international partner campuses (Foderaro 2011).

This brings us full-circle back to considerations of business-like practices in higher education I mentioned in **Chapter 1 Introduction**. While tertiary institutions—private, public, for-profit, non-profit, with blurring lines among these—exist in market economies, that fact does not necessarily mean that an educational experience need only be thought of as a “product” subject to the logic of corporate enterprise; indeed, for this reason higher education has often been described as a public good (Nixon 2010, Sharma 2011, Reed 2012) and remains heavily subsidized in most parts of the world through taxes or other national wealth (Barr 2004). In the context of globalization—which has not only increased competition for students and funding among universities at all levels, but also increased the speed with which relevant training and technology needs to be ‘brought to market’ for a fast changing economic world—the entrepreneurial university (Clark 1998, Etzkowitz et al. 2000, Rothaermel et al. 2007) is king. However, that does not necessarily mean all universities need approximate for-profit models. Perhaps the best model for a non-profit institution that truly wants to contribute to positive change is that of the social entrepreneur—admittedly an abused term as Dart (2004) points out—but which I intend as one in which business ideas are realized in order to solve social problems and not merely to generate revenues (Nyssens 2006).

5.3 Limitations, delimitations, and the journey

Much remains to be done, and further research could help. Independent confirmation or refinement of my results through different methodologies at the same institution, and through studies at other institutions, would add further strength to my findings and their implications. It is unlikely, however, that this could be realized through quantitative methods. For example, while a pre- and post-experience administration of the GPI (Braskamp et al. 2010) could be possible in the context of a four-year experience like the one I am investigating with this thesis, and could yield interesting results if put in relation to a qualitative longitudinal study such as mine, I predict given the results of my own work that some of the items—especially those involving “global citizenship,” a concept my most advanced respondents rejected—would have to be rethought. Furthermore, related to my earlier discussion about the wide ranges of stances toward the concept, it is legitimate to ask what variation in interpretation lies behind responses to a single quantifiable item like Braskamp et al.’s (2010).

With the exception of my participant observations in Malta and analysis of student writing in the cosmopolitan seminar, my study mainly relies on student’s own estimate of gains with regards to student development outcomes. Further research using other methodology could lead to better descriptions of students’ intercultural competencies and worldliness, especially in terms of communicative capacities in languages other than English. The most promising sequel to my research—a ten-year retrospective follow-up on how the futures of the students in my study played out—will by definition be longer in coming.

That said, I respectfully submit that the research findings presented in these chapters fully meet the standards for the DBA thesis:

“The thesis should make an original contribution to knowledge in the research domain and a contribution to professional practice. The thesis should contain material of publishable quality.”
(Doctor of Business Administration Higher Education Management 2010)

Like any finite piece of research, my study has delimitations and limitations that reflect my choices in coverage and presentation in a certain genre, as well as the consequences of entrusting a novice researcher with novel work.

This thesis is a variant on:

- “The empirical model”
- “The interventionist model”

It includes, therefore, “sound synthesis and critical reflection of relevant literature” as well as “some original empirical inquiry and some attempt to link the resultant findings to a practice related issue” (Doctor of Business Administration Higher Education Management 2010). My thesis also follows in a small part the interventionist model, in that the time period covered by the study and the iterative nature of both the research techniques and the findings allowed me to design, execute, and report lessons on pedagogical interventions in contexts such as the second academic travel to Malta and the English teaching service learning project in Spiti Valley, India.

At the same time, this study—in the words some of the participants would use to describe their own experience—“is what it is.” Well, as I would ask, what is it, more exactly? An important consideration is that it is intentionally broad in scope, and so necessarily less deep in any one area of focus. This was a consequence of choosing an institutional-wide, practitioner-research focus. However, readers need to be aware of the relative strengths of my claims. While I claim, humbly but with great satisfaction, to have earned right of place in the more recent conversation around processes and outcomes of international higher education (Risvi 2005a, Risvi 2005b, Savicki 2008, Lewin 2009, Braskamp et. al 2010), I do not claim, for example, to have reached the systematic completeness of Bennett et al. (1977), Byram (1997), Deardorff (2006) or even King and Baxter Magolda (2005). This can be seen most clearly in how I resolved the tension between conceptions of intercultural versus global competencies as representations of an important student learning outcome of international education and an attribute of the cosmopolitan. I was able to show from my data how this tension is played out in the actual development of the students in my research, and how students were able to switch between intercultural competencies and worldliness. At the same time, my description of both skill-sets did not approach the detailed formulations of those cited above. While it was not my intention to add to the 300 plus similar descriptions (Spitzberg and Changnon 2009), the scope of my work did not allow me to differentiate in my data among the many nuances in conceptualizations of intercultural competencies, intercultural communicative competencies, or global competencies other than to note the degree to which the students’ intercultural skills and knowledge did find overlap with deeper systematizations in the literature in my description of students’ openness, tolerance, acceptance, understanding, patience, respect, and compromise. At the same time, I do not claim to have advanced understanding of those concepts themselves in a systematic fashion other than to show how they were characteristic of the students in my study, nor do I claim to have tested in depth or articulated the range of competencies the students exhibited beyond my division of their self-perceived abilities into the categories of intercultural competencies and *worldliness*.

Similarly, by design my research gave scarce notice for reasons of scope to the cognitive aspects that are rightly treated in the education abroad literature on study abroad effects (Ingraham and Peterson 2004, Savicki et al. 2008, Braskamp et al. 2010), other than those mentioned in the subsection on Other outcomes in **Chapter 4 Research results**. On the other hand, my findings concerning cosmopolitical orientations, modes, and futures were limited more by the space available for presenting and defending them than by their conceptualization or the depth of analysis. Appendices 4.2, 4.3 and 4.4, in which I compare and contrast the trajectories of a total of four students, are just one of dozens of such juxtapositions. In this sense, it was easier to show, in the space afforded by this thesis, evidence for the processes cosmopolitan education than its outcomes, given that the outcomes were in essence the students themselves.

Other potential limitations of a small and unique sample like mine are that the results may not hold true beyond the specific population under study, and that the students may not have responded candidly (Biklen and Casella 2007). I have spoken to these concerns in Chapter 3 Methodology. It is enough to say here that constructed grounded theory (Charmaz 2006) too has its limits, but no more so than the methodology of any study. I should note that my Symbolic Interactionist stance clearly favored the development of a thesis that would emphasize the importance of perspective, as mine punctually did. I would argue, however, that the trustworthiness of my results is all the stronger for my acknowledgement of its constructed nature. At the same time, I am aware that qualitative research design could make it harder to gain the confidence of those who are less familiar with or do not trust grounded theory results, especially if postmodern terms like *constructivism* and *constructionism* are bantered about. While I have confidence in my results, my need to join the “larger conversation” of policy and practice (Seale et al. 2004) leads me to use at times language such as “findings” and “discovered” in order not to needlessly distract from the content of my recommendations. More serious limitations of my study, in my estimation, are the relative scarcity of participants from Asian and African countries, and the resulting overweighting of data and analysis toward North American populations—both of which reflected the unfortunate realities of the student population at the site of my study.

The times are also significant for the situation of action, especially in a longitudinal study like mine lasting six years between start and publication. When I began my study, iPhones had just been introduced. When it ended, Apple was on its third rendition of the iPad. George W. Bush was an unpopular president enmeshed in unpopular wars at the start of the research; Barack Obama was a somewhat more popular president still exiting from unpopular wars when I finished. Of course some

things had not changed. Human beings still killed other human beings in horrible ways. Men still committed acts of violence against women. Energy was coming at an increasingly high cost to future generations. The gap between the haves and the have-nots was widening worldwide, and it was not clear whether the long-term wave was raising or lowering all boats. These were the phenomena that the ethical cosmopolitan—the global citizen—would be called on to reverse. These then, in its own very small way, were the stakes of my study as well.

The larger ethical question of the net beneficence of my study is an open question. The perceived benefits of my study were mainly two, one local and one more global:

- To contribute to students' (my participants') own self-knowledge
- To improve the practice of international education

Whether I meet the latter goal will depend largely on the reception to this thesis and to any subsequent publications, both of which are beyond scope of the current discussion. On this subject, it is enough to say for now that I believe international education itself can do both good and harm—or at least fail to reach its potential—for both participating students and for global society. It is a worthwhile object of study if for no other reason than for the extremely high number of individuals and resources being dedicated to it.

Beneficence refers to the Humean/Utilitarian/Kantian conception of benefit outweighing harm (Beauchamp 2008). Alas, in the case of my participants, I feel there were low values for both, with a net—albeit modest—gain. Student course evaluations of the academic travels and of the honors seminar on cosmopolitanism not only mentioned no harm from the relationship of the educational experience to this research, as I have already mentioned, but also the students in general felt that the goals of the educational experiences were met. Thus, any syllabus or course design decisions I may have been tempted to make to facilitate my own research did not seem to compromise the integrity or pedagogical benefit of the courses themselves. Likewise, the volunteer student interviewers in the 2007 pilot expressed anecdotally appreciation for the learning stemming from their involvement in a qualitative research project carried out by two professors, and intrinsic satisfaction for the experience in general. On the other hand, the student evaluations of the 2008 academic mentoring experience contained mixed responses. Two of the ten interviewers were very appreciative of the evaluative research component, and six somewhat lukewarm. However, two were more critical, and felt that the experience not only added little to their experience as academic mentors, but also detracted from their

studies in general given the heavy time demands. At least one student explicitly cited my doctoral research a negative factor. In general, though I may not have fully resolved the issue of my combined roles of educator, senior administrator, participant observer, and analyst in the eyes of every participant in the study, I feel the 'disgruntled participants' will have been in the neighborhood of 2% (two out of one hundred six total)—and no real harm was incurred by those two.

A last lingering doubt on my part about my combined roles at the institution regards where the role of participant observer stood in relation to my other almost constant opportunities for interaction with my participants.

"[I]nterviews are often used as one technique alongside others. [...] In such forms of qualitative inquiry, it can sometimes be difficult to determine when the more informal interaction ends and the interview begins." (Kvale and Brinkmann 2009, p.71)

This remains more a philosophical doubt on my part than one involving any potential harm or bias that may have crept into my interactions with or evaluations of the students. In particular, the delayed analysis—my theoretical sampling of already gathered material—helped prevent confounding the professorial evaluative role with that of the researcher given that the courses involved were well over by the time I considered the data.

In terms of contributing to the students' own self-knowledge, the evidence was very strong that that had been accomplished in the cosmopolitanism honors seminar, and was somewhat strong in the academic travels as well, based on the student learning outcomes assessments. However, aside from the students who intersected both with the 2007 or 2008 cohorts and one of these academic experiences, it was difficult to ascertain how many of the students actually benefited from the debriefing participant feedback stage. Most claimed to have appreciated the opportunity to see my analysis, but many frankly may have only been polite. Most had virtually forgotten about their original involvement in the study three or four years prior, which speaks on one hand to the lack of disturbance it represented in their lives, but on the other to its relative unimportance. In the end, I would characterize the bulk of the participant feedback exchanges as helpful, but probably not of lasting influence on the students' self-knowledge.

In terms of my own growth, my personal and professional development over the course of this thesis parallels that which took place over the entire period of the DBA. Most of my assignments had immediate applicability to the thesis, none more so than the methodology paper. Indeed, an unexpected but very welcome interest rekindled by the DBA experience was consideration of

developments in paradigms, methods, and techniques since my last formal education in methodology in the 1980s. Qualitative approaches have never been far from my professional practice given my applied linguistics background, with an emphasis on teaching and learning dynamics in classroom settings, and my more recent work in student learning outcomes assessment. However, the space afforded by the DBA allowed me intellectually to forage much farther afield than I would do in my more pragmatic and practical job-related settings. At the same time, focusing research attention on my own institution estranged me enough from my habitual setting that I was able to see familiar processes in a new light, and in a manner—rounding back to considerations of practice—that sharpened my interviewing, observational, and analytical skills.

Bracketing for the purposes of this discussion the lifelong friendships, cross-cultural learning, and very significant insights into professional practice and the field of higher education which the relationships with my professors and cohort peers rewarded me, the DBA and this thesis are both the terminus and a new beginning in my development. In retrospect, I see that in choosing the DBA, I had in part set out to make sense of a twenty-year career in higher education—approaching thirty now that I near completion!—and particularly of some of my career choices. Did my professional practice align with my ethical and political positions? Was I contributing to positive change in the world? The answers to those questions are as nuanced as I hope my audience finds the results of my research to be. If this thesis is favorably received, I intend to publish some of my considerations more widely, and indeed have already begun to do so (Starcher 2008, 2012). However, that is a third-removed kind of influence on practice, even farther from the field than teaching, where one can at least receive vicarious comfort in the contributions of former students. While my students and I have worked in recent years with Tibetan populations in Northern India, North African displaced persons in Malta, and elementary and middle school children from immigrant and working-class backgrounds in Lugano, some of the findings of my thesis may lead me in the future to dedicate even more time to these and other subaltern or disadvantaged populations, perhaps leaving higher education aside altogether for a time to work with younger students. Whatever my next steps are, I will take them with much greater awareness because of the DBA and the experience of researching and writing this thesis.

Ultimately, I believe it is important to have filled in a gap in our understanding of the processes and outcomes of the extended international higher education experience, and even more to have constructed an account of the education of young cosmopolitans that subsumes but is largely in opposition to neoliberal and nationalist discourses of globalization.

“If our future is to be cosmopolitan, then we need to develop forms of self-reflexivity about how our identities are historically constituted but socially dynamic, how our practices of the representations of the other reflect particular relations of power and how this understanding is necessary to develop cultural relations better informed by a moral discourse about the need for the people of the world to live together in a more harmonious manner. There are no principles more important to the tasks that many universities around the world have set themselves—to internationalize their curriculum.” (Rizvi 2005a, p.339)

Our cosmopolitan futures are indeed multiple, and it is my hope that an empirically-based description such as mine will help practitioners, policy-makers, and participants choose pathways that are the most defensible.

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Appendices

Appendix 1 Participants

Participants are given in alphabetical order by alias in Table 6.1. Gender designation was assigned by the researcher. “Cohort or set” refers to the data source (see Figure 3.5). The main groups were:

- 2007 Academic Mentor (focus group participants and summer 2007 email exchanges)
- 2007 First Year Cohort (interviewed in their first semester and final year)
- 2007 Peer Interviewer (volunteer upper-division students)
- 2008 Academic Mentor (each interviewed a first year student and wrote a case study)
- 2008 First Year Cohort (interviewed twice in first semester, and once in final year)
- 2009 Cosmopolitanism Seminar (reflective essays)
- 2009 Malta (academic travel participant observations, journals, projects)
- 2011 Malta (academic travel participant observations, journals, projects)
- 2011 India Teaching Program (English language teaching to Buddhist monks and others of Tibetan culture in Spiti Valley)
- 2011 US women focus groups (in context of 2011 Retention Study)
- Special final year interviewee (either in the context of the Gnidovec 2010 thesis or further theoretical sampling)

“Belongings” lists geographical areas that were still significant to the student as of the time of the end of the study. National names are used, beginning with birth country if that nation was still significant to the student. While “belongings” is a subjective concept determined by the researcher through interviews and other data gathering techniques—including demographic details—a participant will usually have lived at least a year in the country in question, and/or have ongoing contact through relatives or friends. All participants are assumed to have a significant relationship to Switzerland, which is therefore only included when it is a student’s birth country and/or residence before beginning the international higher education experience. To help preserve students’ anonymity, the list does not include academic program.

Table 6.1 Participants in the study by gender, grouping and country associations.

	Alias	Gender	Cohort or set	Belongings
1.	Abby	F	2008 first year cohort	USA, Namibia, India
2.	Aisha	F	2008 first year cohort	Saudi Arabia, Lebanon
3.	Alessia	F	2007 peer interviewer	USA
4.	Alex	M	2007 first year cohort	USA

5.	Allison	F	2009 Cosmopolitanism Seminar, Special final year interviewee	USA, Philippines, Japan
6.	Amanda	F	2007 first year cohort, 2011 US women focus groups	USA, Argentina
7.	Amber	F	Malta 2011	USA
8.	Amelia	F	2008 Academic Mentor 2008, Malta	USA
9.	Anastasia	F	Malta 2011	USA
10.	Anita	F	2007 Academic Mentor	USA, Germany
11.	Anthony	M	Special final year interviewee	Romania, USA
12.	Aria	F	2011 US women focus groups	USA
13.	Audrey	F	Malta 2009	USA
14.	Aurora	F	2007 Academic Mentor	USA
15.	Bea	F	2009 Cosmopolitanism Seminar	USA
16.	Becky	F	Malta 2009	USA
17.	Brayden	M	2008 first year cohort	USA
18.	Brian	M	Special final year interviewee	USA
19.	Brianna	F	2007 first year cohort, Malta 2009	USA, Honduras
20.	Brittany	F	Malta 2011	USA
21.	Bry	M	2008 first year cohort	USA, Ireland
22.	Burt	M	2007 first year cohort	USA, Mali, Egypt
23.	Caleb	M	2008 Academic Mentor	USA, Switzerland

24.	Caroline	F	2011 US women focus groups	USA
25.	Cassandra	F	Malta 2011	USA, Italy
26.	Celine	F	2008 Academic Mentor	
27.	Chelsea	F	2011 US women focus groups	USA, Switzerland
28.	Chloe	F	2007 Academic Mentor	Belgium, Holland, France, Portugal
29.	Cody	M	Malta 2009	USA
30.	Danica	F	2009 Cosmopolitanism Seminar	Serbia, USA
31.	Elizabeth	F	2011 US women focus groups	USA
32.	Ella	F	2011 US women focus groups	USA
33.	Emily	F	2011 US women focus groups	
34.	Estrella	F	2008 first year cohort	Spain, USA
35.	Ethan	M	Malta 2009	USA, Germany
36.	Federica	F	Malta 2011	USA, Italy
37.	Gaia	F	2009 Cosmopolitanism Seminar	USA, France, Great Britain
38.	Georg	M	Malta 2011	Germany, USA
39.	Giselle	F	2009 Cosmopolitanism Seminar	USA, France
40.	Hamo	M	Malta 2009	USA, France, Armenia
41.	Henry	M	ELT program participant	USA, Germany, France
42.	Isabel	F	Malta 2009	Honduras

43.	Jane	F	2008 Academic Mentor	USA
44.	Janelle	F	2007 Academic Mentor	USA
45.	Jennifer	F	Malta 2011	Venezuela
46.	Jessica	F	Malta 2011	USA
47.	Joshua	M	Malta 2011	USA
48.	Jung Hee	M	2008 first year cohort	Korea, Great Britain, USA
49.	Kathryn	F	2009 Cosmopolitanism Seminar, Malta 2009	USA
50.	Kayla	F	Malta 2011	USA
51.	Kaylee	F	Malta 2009	USA
52.	Kelsey	F	2011 India teaching program	USA
53.	Kevin	M	2009 Cosmopolitanism Seminar, Malta 2009	Great Britain, Switzerland
54.	Kylie	F	Malta 2009	USA
55.	Laura	F	Malta 2011	USA
56.	Leigh	F	2008 Academic Mentor	USA
57.	Leticia	F	2007 first year cohort	Colombia, USA, Lebanon
58.	Lily	F	2008 Academic Mentor	USA
59.	Lindsey	F	2011 India teaching program	USA
60.	Lucie	F	Malta 2011	France, Switzerland
61.	Mable	F	Malta 2009	USA
62.	Manon	F	Malta 2011	Mongolia, USA
63.	Maria	F	2007 first year cohort, 2009 Cosmopolitanism Seminar, Malta 2009	USA, Sweden
64.	Marissa	F	Malta 2009, Special final	USA

			year interviewee	
65.	Maya	F	2011 US women focus groups	USA
66.	Megan	F	Malta 2011	USA
67.	Melissa	F	2007 first year cohort, Malta 2009	Vietnam, Austria, UK, USA
68.	Mia	F	2007 Academic Mentor	USA
69.	Michael	M	2007 first year cohort	USA, Italy
70.	Milena	F	Malta 2011	Belgium, USA
71.	Nadia	F	Malta 2011, 2011 US women focus groups	USA, Bangladesh
72.	Nail'a	F	alumna	Bahrain, Switzerland
73.	Naomi	F	2007 peer interviewer, Special final year interviewee	USA, Japan
74.	Natalie	F	2011 US women focus groups	USA
75.	Nina	F	2007 Academic Mentor	Latvia
76.	Nouf	F	Valedictorian	Jordan
77.	Rachael	F	2008 first year cohort	USA
78.	Ricarda	F	2007 first year cohort	USA, Argentina
79.	Romana	F	2009 Cosmopolitanism Seminar	USA, Poland
80.	Rosalyn	F	Malta 2011, 2011 US women focus groups	Puerto Rica, USA
81.	Rosaria	F	Malta 2009	USA, Cuba
82.	Rose	F	Peer Interviewer 2007, Academic Mentor 2008	Iran, Bahrain

83.	Sadie	F	2009 Cosmopolitanism Seminar, 2011 US women retention study	USA
84.	Samantha	F	2011 US women focus groups	USA
85.	Samuel	M	Special final year interviewee	Philippines, China
86.	Sandy	F	2008 Academic Mentor	USA
87.	Scarlett	F	2011 US women focus groups	USA
88.	Shannon	F	2011 US women focus groups	USA
89.	Sharon	F	2008 Academic Mentor, Malta 2009	USA
90.	Shaun	M	Special final year interviewee	USA
91.	Sierra	F	Malta 2009	USA, France
92.	Simona	F	2009 Cosmopolitanism Seminar	USA
93.	Sophia	F	2008 Academic Mentor	USA
94.	Sophie	F	Malta 2009	Germany
95.	Stu	M	2008 first year cohort	USA
96.	Susan	F	2007 Academic Mentor	USA
97.	Tammy	F	2009 Cosmopolitanism Seminar	USA
98.	Teanna	F	2008 first year cohort	USA, Mexico
99.	Tessa	F	Malta 2009	USA
100.	Thomas	M	2008 first year cohort	USA
101.	Travis	M	2011 India teaching program	USA, France

102.	Veronika	F	Malta 2009	Germany
103.	Victoria	F	2008 first year cohort	USA
104.	Violet	F	Malta 2009	Philippines
105.	Wendy	F	Special final year interviewee	USA
106.	Zahara	F	Malta 2009	USA, Pakistan

Appendix 2 Nai'la and Aisha: Trajectories of a global activist and of a glocal elite

The concepts of cosmopolitical orientations, modes and futures are best illustrated through the trajectories of individual students. In the two examples that follow, I compare and contrast the trajectories of students who shared many pre-entry characteristics, but whose path through the extended international education experience diverged, at least in part due to the students' different orientations. Tracing individual trajectories is thus another way I draw process and product together.

Let's take Nai'la and Aisha. Both women were raised in oil-rich Persian Gulf nations in ruling-class Sunni households. Both grew up surrounded by maids and other domestic workers. Significantly, both had the opportunity for making earlier comparisons of differing cultural and social realities, and both had fathers who were open to the education of girls. Nai'la's cosmopolitical future—realized even as she was a student—was to gain international renown and influence as a young blogger and media activist, foreshadowing the sort of political advocacy that was to become the Arab Spring (Malamud and Samara 2008). Aisha, instead, was ready to head back to Saudi Arabia after graduation to be reintegrated into Saudi society—but knowing that, as a woman who had been educated abroad and who would seek out a career, she had taken on the role of change agent.

Less than five years out of university, Nai'la was already an international public figure, whose real name would evoke hundreds of hits on a simple Google search, ranging from a Wikipedia listing to scores of interviews, human rights conference proceedings, and her own on-line blogging and digital activist sites. However, you would not see her face under “images of...,” but only hundreds of playful and—for those in the know—telling faces of her adversaries who would like to harm her, and of the people around the world she is trying to help. Nai'la overlapped with the other students in my study in her final two years. While I have provided her with a pseudonym in my thesis, I utilize publicly available interviews, presentations, and especially her own blogs as sources for my description given that, as a digital activist, it is precisely through her words that she effected change, and it is through following her blogs over time that we can see her development. I have chosen to cite her blog posts without bibliographic reference that give her name, but have included two third-party references for the persistent reader (Malamud and Samara 2008, Columbus 2009).

Nai'la revealed her advocacy orientation even in her Swiss boarding school experience prior to coming to university, in which:

“...whenever I mentioned the fact that I was Middle Eastern, people would cringe. It stirred a lot of controversy. However, I was glad to be there only months after [September 11th] happened, because I was able to change a lot of people’s minds when it came to their opinions and interpretations concerning my region and religion. A lot of people had a much better idea of our varying cultures and nations as a result of our conversations.” (“Interviewed for an Iraqi blob” 2006)

Her advocacy orientation seemed to spring from her observations of the contradictions in her life as a child growing up in a rich Gulf country. While on the one hand her extended family had suffered persecution as Sunni Muslims in Iran, at the same time she observed the social injustice toward domestic workers in her own country, and even shared in it in her own household:

“I was too young to understand and know any better, and no one ever made it clear to me that these people were actually people. I thought they were 2nd class citizens who were unworthy of a smile and some kindness because I was raised in a culture that portrayed them as such. I owe it to myself to do something about this, because if I don’t, then to me, I would only be someone who once contributed to this grave issue.” (blog, January, 2007)

This in turn led to a campaign early in her university career for immigrant workers, especially those caught up in the sex trade:

“As you probably know, this issue means a lot to me, because I grew up seeing a lot of nasty things that actually left me traumatized for life. Maids being beaten, maids being laughed at, maids being abused on a daily basis and on a number of different scales.” (blog, January, 2007)

Nai’la’s sister had preceded her to Franklin and, while they remained close, followed quite a different trajectory through university and later life than Nai’la’s, testimony to how environment and experiences alone cannot determine cosmopolitical orientations, modes, and futures—as we have seen earlier when students in my study commented on how they differed from their own siblings. Nai’la always pointed out how she originally came to Franklin as a student almost exclusively to escape the censorship and inability to exercise her freedom of speech that she suffered in her home country, and welcomed especially the availability of free and open Internet connectivity (personal notes from public lecture, October 1, 2009). Hers were among the most outspoken rejection of structured learning in her first years, but it was a position she was to change after her academic travel experience in Bosnia, citing also the sort of awareness of privilege that characterized other participants in my study:

“I myself wanted to drop out at some point to be an activist, I thought it would be the best thing for me. “Why am I sitting here listening to some dreary old guy lecture me about things I either already know or have absolutely no interest in?” I told myself. Most of my learning was done in my own time through books, and I didn’t have to pay thousands of dollars for that. Some of the most educated and successful people I met didn’t even make it to college. But sitting in class today I realized, you know, I need to be here. I may not like it and I may not gain as much as I’d like from it, but I need to be here. I got this realization when I told a friend I met in Bosnia where I was and what I was doing. She said, “I would kill to be you right now.” (reply to blob post,

September 16, 2006)

In her first year, Nai'la began an international campaign to draw attention to the plight of a blogger friend arrested and tortured in Egypt. She enlisted the aid of students at the institution and utilized the institution's electronic resources. She stressed that, while people could say that such a campaign could take place at any university, she maintained that it was only at a place like Franklin, with students coming from all over the world, that she was able to build a network so quickly. "I would say, hey, you're from Mexico, who do you know in Mexico City who could get in front of the Egyptian Embassy?" She and two other friends in the Middle East thus organized dozens of demonstrations in capitals all over the world, some of which were quite small. The important thing was that she got the pictures that she could re-blog. One in London was a close-up of a young man holding a sign that said "Hey, dude. Let him go" (personal notes from public lecture, October 1, 2009). The campaign was picked up by mainstream media, including front page coverage on the New York Times. Later, Nai'la noted that through the campaign, she learned about "cyber campaigning through blogging and its massive influence on global news agencies" (Arab Comment, reblogged August 13, 2009).

In her second year, she continued her digital activism on behalf of her blogger friend and other causes, co-founding at the age of 19 a digital activist cooperative that campaigns in ingenious and effective ways for underrepresented and oppressed minorities in the Middle East and Northern Africa. She also continued to blog about sexual trafficking and violence committed against domestic workers. By the time of her graduation, she had been nominated for a prestigious international human rights prize she would later receive, winning her also the notoriety and powerful friends that would protect her later in her activist career.

Nai'la thus represented the highest realization of the advocacy orientation, abetment mode, and cosmopolitical activist future among the students I studied at the institution. In that, she was more alike to those students who also lay outside the mid-range of challenge and risk that had left the institution because of its sheltered nature. In fact, she would later return to her view that—as her blog tagline read in 2012—"...college ultimately does not matter in the slightest, but unfortunately, some kind of socio-political imposition of cultural norms forced her to attend." In Nai'la's case, the institution mostly represented an effective platform from which to carry out her on-line activities. Her pre-entry motivation seemed almost exclusively that of *escaping restrictions*; her pre-entry characteristics included all three ways of *growing up with difference* illustrated in Figure 4.7 above.

In this sense, among the many striking characteristics of Nai'la was the precociousness with which she assumed an explicit ethical cosmopolitan stance. For example, her first blog entry (of those still available online in summer 2012) after arriving at the institution was a reflection sparked by the invasion of Lebanon by Israel in 2006:

"[...] You want to save yourself and future generations by fighting crime and violence as a human, not as a member of any particular tribe. In the minds of many, you're a traitor for having this mentality. You're no Arab, they'll say.[...] Correct. But I'm also not a member of any other tribe. If I must be labeled, then my culture and historical background defines me as an Arab, yes. But otherwise, I'm human. Just that. [...] By my country's definition, I'm officially a traitor. And I apologize. I apologize for wishing for a better world. I apologize for seeing all violence, none of which can ever be justified, as the enemy. I apologize for having lived in this region for all of my life while experiencing the futility of terrorism and the equally futile attempts to curb it." (blog 2006)

Nai'la embodied not only the universalist strand above, but also the particularist interest in and concern for individuals in all their diversity:

"Increasingly frustrated in my early college years by the prejudicial stereotypes throughout media of Middle Eastern youth - a portrayal unanswered because of censorship and state control of media in the region - I turned to my keyboard to respond with my own voice, to show not only the diversity of ethnicities, religions, and cultures in the region, but also the diversity of opinion, fervor, ideals, hopes, and politics; to portray for the first time in the global discourse Middle Eastern youth in all our depth, our feelings, and our complexity. I was joined over time by a growing number of similar voices, declaring in unison that we are Muslim and moderate, idealistic and hopeful, Jewish and peaceful; we are Christians, Baha'i, Sunni and Shia; Persians and Arabs; Turks, Berbers and Kurds..." (Columbus 2009)

Thus, it can be argued that, other than providing her with the human resources and infrastructure to carry out her campaigns, the extended international education experience added little to Nai'la's development that would not have already occurred. In this sense, Nai'la gave—to the intercultural bubble, as well as to the beneficiaries of her political work—more than she got.

Aisha's extended international education trajectory thus makes for an evident contrast from Nai'la's, in that Aisha's trajectory took her from a clear consumer orientation, to a much more complex mix of orientations, modes, and futures—never moving toward open activism, but personifying a gradual yet no less significant change in gender roles.

Like in the case of Nai'la, the roots for Aisha's development lay also in her pre-entry experiences and environment. Before coming to the institution, Aisha interacted solely with family members and friends of her religion and social class in Saudi Arabi, including even on frequent family trips abroad where, in her own words in her final year at the institution, "it was just bringing the same lifestyle, the same

mentality, to another place.” These words of Aisha’s are important not only in this context, but also in the general sense that they exemplify how she quite literally found her voice over the extended international education experience. Just like maturity effects can confound claims for institutionally-related contributions to a student’s development, gains in English proficiency can overemphasize a student’s cognitive growth. However, in the case of Aisha, we can see through her words and actions learning and change that goes beyond these effects alone.

Notwithstanding her exclusive and secluded upbringing, two factors brought Aisha in contact with difference. One, her mother was Lebanese, and though her Lebanese and Saudi families were not different in their religious practices or conservatism, Aisha spent her summers in Lebanon, where:

“... there is a tremendous difference [in the lifestyle in Lebanon and Saudi Arabia], and I obviously knew it, you know, since I was a little girl.” (Aisha, final year)

The other significant pre-entry influence was her father, who himself had been educated abroad and who came from a tradition of educating the women in the family since the times of his own grandfather. Aisha’s parents spoke to her in English as well as in Arabic.

Despite these pre-entry characteristics, and while muted by her remaining largely within a circle of Arab friends while at university, Aisha’s impact with the extended international education experience was no less revolutionary. She was thus one of the few examples in my study of a student experiencing a truly transformative first-time effect, followed then by a period of incremental change leading up to her graduation from the institution four years later.

Like Nai’la, Aisha came to the institution to escape restrictions, albeit at a more personal scale. While she also came for the education:

“...to be honest, I came here for, you know, for the sake of living abroad, living alone. [...] [M]y father gave me [a choice], you know, I would be either here or in Lebanon. With my mother's family in Lebanon, which I'd have part of my family there, so it's not much different. I wanted to experience being alone, you know, living that life.” (Aisha, final year)

She found her first year “overwhelming.” She struggled with academic standards and time demands, and found that the secondary school education and her English was not up to the task. Even more challenging—and exhilarating—were the practical consequences of her desire for independence:

“I have to say one, the main struggle I had was, being in Franklin, back home you have someone doing everything for you. A driver to take you there, a maid to iron your clothes, and I came here by myself. My parents left me and I was in my dorm. It was just the basic things that. Taking out trash, for example. I am sure in America, that's very normal. I never took the trash out in my life. The first time I had to do that, it was a nice feeling, exciting. It was simple things like to walk around Lugano, come to university, order something.” (Aisha, final year)

Like Nouf in the section above about *making their own experience*, Aisha responded by forming a group of Arab friends. Although she personally did not see much diversity among her Arab friends, other respondents recounted stories of the first-year students in her all-female (mainly Arab) wing comparing regional differences in traditional dances and songs, and asking the resident assistant to judge which were better. Like a handful of other wealthy students at the institution, she would take a taxi from her residence to class rather than attempt the fifteen-minute uphill walk to campus. Sandy, the academic mentor who interviewed Aisha in her first year, noted:

“These factors do not hinder her social skills but they do separate her from the others that live in her building – she cannot share with them the experience of walking up the hill in the morning. She is isolated to a specific group, which may lead to others putting her into a stereotype.” (Sandy, final year)

We have already seen **Chapter 4 Research results** how Aisha was a “shopper lover,” organizing her personal time and travel around consumption, gradually refining her tastes and interests to more geographically specific products as she gained in sophistication through her travels. At the same time, we also saw how she was able to bring back with her, from her final academic travel in Indonesia, an epiphany of how people of different religions could co-exist. Even more than that, Aisha developed a deep degree of self-knowledge and acceptance, while recognizing her potential mission to effect change:

“As I mentioned before, you know you rarely find a Saudi girl back home who has studied abroad. You would just not find it. You know, when I go back home and I speak with my friends who didn't study abroad. You know they would ask me with big surprise, they would ask me, so you don't have a maid? Who cleans your house? Who cooks for you? They're shocked. So, it just made me, I don't want to say a better person, and I don't want to compare myself to them, it just made me different. [...] I have to use [my freedom] very wisely. Even though I was “free” in Arab culture you still have...you're never free. Even if you are free, you're just not free. I have my name that I have to protect. So, even if I wanted to do something, even if the choice is mine sometimes, I have to say no, not for my sake, but for my family's name. [...] So the term “freedom” is weird in my sense. [...] It doesn't bother me at all. You know, from the Arab culture you grow up knowing that ... your blood is what you have. And your family. We're a very close, collective, you know, society. Even if I want something, I would risk not having it, just satisfying, you know, someone else. So I think you grow up believing that, respecting that. Actually, I admire...I'm not saying that the other lifestyles or what people are undergoing or whatever are not as good, or worse or better...it is different. I am comfortable with this way, even though I have to give up a few things, there are many other advantages that come along with it. [...] I'm actually not really looking forward to going back to that lifestyle. Um, but you can't do anything about it. You know, they send you for one purpose. It didn't surprise me, it interested me actually seeing the Europeans and the Americans after completing their college degree, they can do, you know, whatever they want. If they want to work in Mumbai or whatever, they would....they send us so that we learn, and come back and teach. [...] They send us so that we are the difference, we make the difference back home. It is not that case you know in the United

States or other countries. [...] Of course. I don't know if I mentioned before, the chances of a girl studying abroad are very little. So coming back as a girl who studied abroad, who had a different kind of education, who had some kind of experience or whatever, they...many hate us, they don't like it. A lot of people find it interesting. Just the fact...I'm not saying, like I'm not going to be an activist or anything, it's just the fact that I'll be a woman working, and to have such an education or whatever, is already a step toward change. Half of the girls I know who I am friends with, you know going to college just for the sake of, not wasting time, but you know letting time pass. If a groom comes along, they just stop their education like that. They don't really have an aim." (Aisha, final year)

Given her beginnings at the institution, how can we explain Aisha's development? She did not exhibit the cyclical risk-taking and reflection behavior of her peers on personal travel; despite living off-campus in her final year, she did not benefit from interaction with the local community. Unlike Nouf, she did not make much progress out of her collective society Arab "bubble":

"Yea, it kept on going this way. I'm not particularly sure why. But I'm sure you know, the students from Franklin, they're divided. You see the Arabs, you see the Americans, you see the Europeans and what not. And I have to say, most of my good friends come from the Arab region, or the Arab world. But I'm friendly with whoever comes along. I made, by my fourth year, I made about three non-Arab good friends." (Aisha, final year)

At the same time, she was willing to step in to physically defend a homosexual male American student friend who was beaten in a club in a gay bashing incident: "He is my friend. Why are you hitting him?" Remarkably, then, it was enough for her to engage in interaction—and more listening than talking at that—with diverse others over the years of her extended international education experience:

"I came from a very closed society. I barely met anyone. Mostly Arabs, Saudis in particular. And from the same scale. Girls from my school. And when I came here, I met everyone. From all over the world. Also, back home, it is interesting to know that as you know we are almost all from the religion of Islam and I was very close-minded from that perspective. In my mind, it was just Islam, it's that way. I never heard anyone disagree or hear anyone say anything against anything. But when I came here, you'd listen. People would say their point-of-view about religion, about what they believed. So it just made me more aware of what's going on. [...] Yea, at the beginning I was shocked. When someone would tell me for instance that they didn't believe in anything. I was shocked. It was the first time I had heard such things. But I just listened to, you know, you just be more understanding about it." (Aisha, final year)

However, equally important was her initial curiosity and openness to genuinely listen to what she was hearing, which I claim came from her exposure to difference prior to coming to the institution. Even after only her first weeks at the institution, Aisha compared herself to her friends that stayed in Saudi Arabia:

"I want to get to know more stuff while they're happy knowing what they know." (Aisha, first month)

After a semester, she was able to say:

“I’m not proud of it, they used to say that anyone who is not from our religion is bad, you know, not talk to them, just don’t really interact with them unless you want them to convert or something like that. But when I came here most of the people are not from my same background. I got to know how they think, how they live...” (Aisha, first year)

Aisha and Nai’la are thus a study in contrasts, but also shared many characteristics. Their trajectories show the strengths, and also the limitations, of the extended international education experience in the context in which I studied it. More than anything else, however, perhaps their respective trajectories suggest the role of time—and timing—in the development process. Nai’la rebelled against the treatment of domestic workers in her home country; Aisha began with the smaller step of experiencing freedom from dependence upon them. Nai’la urged on-line for a perspective that would transcend the killing in Lebanon that summer of 2006; Aisha passed that same summer in Beirut with her relatives, sharing in the uncomfortable position of the Sunnis in that conflict. Nai’la—a sort of *ante tempo* Lisbeth Salandar, with all due reality checks and moral differences—raised money for her blogger friend’s defense fund, and later publicly thanked her mother for contributing to her cyber activism organization; Aisha bought designer clothing. Nai’la was already launched toward her cosmopolitical activist future even before attending the institution; Aisha needed both her initial cultural shock, and her interaction and elaboration over her subsequent years of study, to conceive of a vision of religious harmony and of the perception of herself as someone who could teach other Saudi woman by example.

Appendix 3 Rachael: A negative case

In his description of Rachael after her first semester, Caleb writes:

“As in the first interview, it was difficult to get Rachael to respond to the questions with the desired depth and thoughtfulness. The underlying purpose of the second interview was to determine how the student had changed, as well as what kind of impact the First Year Experience program had on them. Nicole, however, claimed almost across the board that little about her experience as a student at Franklin, or the way she views the world had shifted or developed.” (Caleb, second year)

Somewhat remarkably, Rachael maintained much this same flat trajectory throughout her entire international higher education experience, the only of my participants to do so. Rachael was *malgré soi* a perfect counter-example for many of my claims. Caleb cited how she remained “within her comfort zone” in terms of friendships and social activities. He put her failure to “branch out” down to her Rachael’s close ties with, and apparent dependence on, her family. Even in her final interview in her senior year, she continued to filter her experience in terms of her family. She came from a US military background, but without having lived abroad or apparently absorbed second-hand the experiences of others those in her family who had. However, there was clearly a number of co-occurring factors. She was quite concentrated in her first year on allergy issues, which together with her homesickness and a critical episode in which was lost in the area in her first semester, suggested that she never got over a degree of culture shock.

Even in answer to my specific question, it was still not entirely clear why she remained at the institution until the completion of her degree. She seemed to have stuck to an impulse to differentiate herself from her siblings, concentrating on personal relationships with a few roommates and travel—mainly structured academic travel at that. She was trapped in what she characterized as an abusive long-distance relationship with a boy from her hometown in her third year. In general, she tended to take a victim stance—feeling that she was unfairly judged by her professors, her dorm unfairly accused by neighbors, her allergies misunderstood, her travel choices curtailed by finances, and so on. The overall impression was that of a lot less agency and initiative than students who gained more intercultural knowledge. Likewise, she was extremely risk-adverse compared to the other students, and did not venture beyond her close circle of friends inside the intercultural bubble. Even her personal travel in her final year consisted of sight-seeing trips on her own, with intentional avoidance of local contact because of “safety issues.”

Gains in global awareness seemed to come solely from her structured classroom experiences—a more nuanced view of “Chechen terrorism” through her thesis and an appreciation of the differences among

her international professors. Yet, the main impression was one of few intercultural insights because of a lack of interaction. In terms of my model, therefore, Rachael seemed to have availed herself little of *agency, constant comparison, risk-taking* and *reflection*. Fortunately, Rachael seemed to have discovered her vocation by the end of her studies, taking up a path back to the United States through the English Teaching Program and tutoring experiences in the US, where she planned to return for further study to become a math teacher. This trajectory, though long in coming, was consistent with those students who did not find the structured experience they thought they would have and left the institution prematurely. Rachael finally was a local returning home.

Appendix 4 Kevin in his own words

Life can really be seen as a story of education. Since the day I was born I have been learning, albeit about varying topics and at varying speeds. Much education is experiential, formed through interaction with people and places, but this coexists alongside more formal textbook-based education. My educational experience reflects my life, as it has been centred on educational requirements. But to what extent has my life and my education helped me to be an effective partner in the “collaborative project of creating knowledge?” (Stoddard and Cornwell, 7).

I grew up in Surrey, a typical Middle England County. As a boy I cannot claim to have been aware that “there will always be more than one possible account of the facts” (Appiah, 40). For me the truth was objective, and I placed implicit trust in my parents. I undoubtedly took a binary and nationalistic view of the world. Surrey is an insular place where privilege exists alongside a sort of narrow-mindedness. For example, my binary outlook persisted in spite of my many travel opportunities. My Father worked for a Silicon Valley Multinational and took us travelling with him whenever he could. We often visited America, but also made trips to more exotic locations, such as Hong Kong or Israel. Nevertheless, travelling as a child is a different experience to travelling as an adult. It is less an experience of critical engagement, but more one of mild interest. You note differences, but you cannot contextualize them or understand them. It is thus safe to say that my childhood experiences show that, as a child, it is not true that “the self is constructed in the space where cultures mirror one another” (Hannerz, 103).

I believe that my ability to engage more critically with such experiences came through education. The first school I remember attending was called Eagle House. It is a good school, but one with little diversity. White, protestant, middle-class children were the norm. I attended this school until I was twelve. While I received an excellent educational foundation there, it did not radically alter the course of my life. My perspective was still very much binary and although I was able to tell you that Winston Churchill was a great Prime Minister, I could not argue as to why freedom and democracy deserved to be defended in the first place. I cannot say that this would be different if I had been educated elsewhere, and I cannot claim that I wish I had been able to critically engage with intellectual concepts at the age of twelve, but it is interesting to note.

Around the age of thirteen two things happened to me simultaneously. First I moved to Wellington College, a large and prestigious boarding school of some 800 pupils. Second, my parents began the process of moving to Switzerland. The relocation of my family to Switzerland was really a

seminal point in my life. Until then I did “risk assuming that the options familiar to us are the only ones there are” (Nussbaum, 7). Although I originally opposed my parents moving to Switzerland, in time it came to be the best thing that they could have done for me. While I stayed at boarding school in the UK, I immediately became someone different. I left the country every few weeks, and my experiences in rural Fribourg were complimentary to my experiences in Southern England. Just through a simple shift in location, I became more multi-perspectival.

This change in location came just as my education began to be more about what I think than what I know. At Wellington I was encouraged to be more creative and I was given more choice as to what I wanted to study. Already I knew that I was much more interested in languages and history than in maths and science, and I made choices that reflected this. The ability to narrow down your subject areas (it was only a narrowing and I still had to do about thirteen subjects) allows you to contemplate what interests you most. This was probably the first time in my educational experience that my own wishes were incorporated into the process, although in a limited manner. Furthermore, within these subjects I was given assignments that allowed critical thinking to develop. Science projects began to need a thesis, and language essays were about your views on books.

My time at Wellington College was one of exponential personal growth. Not only did I learn to critically engage with academic subjects, but I was also learning a lot about myself. I was in a boarding house with boys of all ages and of all differing experiences. Living like this made me confront issues that I had never thought about before. For example, social dynamics and issues of respect and authority became much more important to me. I also had opportunities to engage with extra-curricular organizations, such as the Round Square, a group of international schools interested in charity, values and exchange of ideas. With the school I got opportunities to work in a school in South Africa, to visit an orphanage in Romania, as well as to travel through Jordan. What was important about these experiences was that I went without my parents. Furthermore, due to my education, I was able to critically engage with these places. My Father’s work with microchips did not take him to Romanian orphanages, and for the first time I was able to see worlds and concepts that were truly alien to me. I was able to tell people why poverty and deprivation cannot be ignored, and for the first time I formulated my own views and arguments as to why. I left Wellington College in 2007, and am thoroughly grateful for the experiences I had there. Being away from home allows you to grow in a more natural way and allows your personal characteristics to develop, rather than your parents’ characteristics to develop in you.

Alongside this formal experience, living in Switzerland was also of the highest educational value to me. As the years went by I became more and more fond of Switzerland. I tried to learn the languages, I went travelling throughout the country with my parents, and I became more and more accustomed to Swiss life. While I cannot claim to be assimilated, I would argue that I adapted to Switzerland and have proved that I was competent enough to engage and interact with another culture. What was most important about moving to Switzerland was that it allowed me to reconsider my own country and gave more options to me. For most of my friends, England is an immutable home. University would be in England and most of them saw themselves getting jobs in the UK and marrying British women. By living abroad I had a much more different outlook. I could choose to study in Europe if I wanted to, and the concept of home was much more diluted. While I still do have strong emotional ties to Surrey and Britain, home is where you feel comfortable, and changing your location offers many more opportunities than staying at home. My friends disagreed with me and thought I was crazy to want to live in Switzerland, but to me this was just proof that there is one reality, but that there are different ways “to understand that one reality” (Appiah, 43).

It is thus interesting to note that when I choose to reject offers from British universities, such as the LSE or Edinburgh, my friends who supported me were those who had lived abroad, such as Hong Kong based expats, or sons or daughters of diplomats. I think that this is because they had already had experience of a multi-perspectival life and were more receptive to the opportunities offered by living and studying abroad. Franklin has been a very interesting experience for me because it has allowed me to learn much more about myself. For the first time I find myself a minority, among a multi-national student body, the majority of whom cannot relate to my experiences in Surrey and the majority of whom I cannot talk to about what are normal experiences of growing up in Britain. For the first time I have been exposed for a prolonged period of time to different value and belief systems. Furthermore, the education has been from a very different perspective. Political science for example is framed in new terms, as British examples cannot be used. In terms of cosmopolitanism, the fact that I can happily coexist with such diverse peoples and find common ground with those who I share little in common with is proof that “practices and not principles are what enable us to live together in peace” (Appiah, 85).

Another very important part of Franklin for me is academic travel. While it was obviously a highlight of Franklin, I had no idea how valuable it would be. So far on my travels I have visited eight new countries, and now that I know what I am most interested in I can engage with these places and relate them to my own academic knowledge. The most interesting was the Africa travel. While I have enjoyed all of my travels, I am a European and feel competent enough to travel in most European

countries without feeling at disease. I have a “conscious openness to the world and to cultural differences” (Skrbis, 117), but it is only in Europe that I feel at home in many different localities. Africa was a place I was able to engage with, but one that could never be home. That is perhaps why I feel that I learned more on this travel than on any other one.

Thus, it seems to me that how you engage with places and people is a product of your life experience. Now that I have lived in different countries, have developed my own ideas and critical abilities, and find myself able to coexist with people from all over the world, I cannot be content with a binary view of the world, but “need to seek points of view globally” (Stoddard and Cornwell, 6). It is easy to be contented with a binary view of the world, and I could have chosen to stay in England and to turn my back on Switzerland or Franklin College, but I believe that multi-perspectivity offers many more opportunities and a much more complete version of the truth than a binary outlook on the world. The difficulty is reproducing this on a global scale. I am a very privileged person, and my parents have had the financial ability to support me in all I have wanted me to do. Hannerz argues that cosmopolitanism is “an orientation, a willingness to engage with the Other” (103). This is true, but as I look back on my own life, I find that the reason I am willing to engage with the Other is because I have travelled, have interacted with the Other and have had an education that has allowed me to develop such an orientation. Cosmopolitanism is, in my mind, bound to be confined to minorities, whether they be academics or the privileged, and I cannot see it being made into a common experience that majorities can experience. If cosmopolitanism can be made more accessible and everyone can have the opportunity to develop their own orientation and to engage with the Other then there is a chance that a viable global cosmopolitanism will develop.

Appendix 5 Fall 2007 Explanation and Protocols for interviews with first-year students

FYE Qualitative Research Component: Interview Schedule

The evaluation of the new first year experience at Franklin College Switzerland will include a qualitative study of the experience of students in the program. The research has been designed by Satomi Sugiyama, Assistant Professor of International Communications, and Andrew Starcher, Associate Dean of Academic Affairs.

The design calls for interviews conducted by upper-division students with volunteer first-year students. Open-ended questions for the interviews will be prepared by Prof. Sugiyama and Dean Starcher, who will also train and debrief the student interviewers. The same first-year students will be interviewed three times during their first 18 months of study. The interviews will take place in the last half of the first, second and third semesters respectively. The interviews will be recorded and transcribed by the upper-division student interviewers. The transcripts will be checked against the recordings and the interview data will then be analyzed by Prof. Sugiyama and Dean Starcher. The data is also planned to be used for two distinct studies: one focusing on intercultural communication with Prof. Sugiyama as lead author, the other focusing on student learning, with Dean Starcher as lead author.

Recruitment of first-year students

All 150 participants of the first year experience were invited to take part in the study. Seminar leaders were asked to announce the study in class. Students were also invited directly by email. The in-class announcement and the email notification stressed the voluntary nature of participation and protection of the privacy and anonymity of the respondents (see attached).

Recruitment and Preparation of interviewers

At their weekly meeting, the supervisor of the peer academic mentors distributed a brief explanation of the study and asked for volunteers. Four students expressed interest and subsequently met with the supervisor and the Dean. A total of five interviewers were recruited, including one student not directly involved in the First Year Experience but experienced in Intercultural Communications.

The peer interviewers have been asked to read two short excerpts on interviewing techniques and ethics. The interviewers will then meet with Prof. Sugiyama and Dean Starcher to pilot the interview questions and to discuss logistical and ethical questions. The interviewers will be encouraged to train themselves as well, interviewing each other, coming up with improvements and coming back with any remaining questions during the interviewing periods.

The interviewers will later be brought back together with Prof. Sugiyama and Dean Starcher to discuss the interviewing experience and to prepare for the next round of interviews and possibly to check initial interpretations of the data.

Instructions for interviewers

Overview of research

Our overall interest is in seeing how students feel they have changed over time, what they have learned about others and about themselves and what skills they have acquired, particularly regarding their ability to interact with people from different backgrounds.

One interest of Dean Starcher is in students' "cosmopolitan identities" (ranging from how at home in the world the students feel, to how they describe their position in the world, including where they place themselves in terms of globalist or internationalist outlooks and towards specific national cultures or local realities). As part of this, we are interested in the students' development in terms of intercultural competencies: "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes" (Deardorff 2005). Specific aspects of intercultural competency could include:

- Understanding others' worldviews
- Cultural self-awareness and capacity for self-assessment
- Adaptability and adjustment to new cultural environment
- Skills to analyze, relate, listen and observe
- General openness to intercultural learning and to people from other cultures
- Tolerating and engaging ambiguity
- Respect for other cultures
- Cross-cultural empathy
- Understanding the value of cultural diversity
- Understanding the role and impact of culture and the impact of situational, social and historical contexts involved
- Cognitive flexibility—ability to switch frames from etic to emic and back again
- Mindfulness
- Withholding judgment
- Curiosity and discovery
- Learning through interaction
- Ethnorelative view
- Culture-specific knowledge and understanding of host culture's traditions
- World knowledge
- Foreign language proficiency

As much as we are interested in how the students have changed related to both their own self-conceptions and their intercultural competencies (knowledge, skills, attitudes), we are interested also in what the students attribute these changes to. This information will help understand the effectiveness of the First Year Experience and of the Franklin experience in general.

Interview Questions

The questions which follow are main questions, with some possible probes. Feel free to follow up a main question with different probe questions if interesting avenues present themselves, trying to keep in mind the focus of the interview. Please keep in mind to ask one question at a time and to give the other

person plenty of time to think and answer. Follow up questions are suggestions about where you might lead the conversation, but feel free to follow up with whatever seems to give information relevant to the research. If you and the other student share a language other than English and feel like conducting part or all of the interview in that language, feel free—including “code switching” (switching back and forth between languages depending on the context) and “code mixing” (using words or phrases from different languages in the same utterance). Basically, the idea is for the two of you to try to be as natural, relaxed and therefore as open as you can. At the same time, do try to keep the interview on the topic.

Thank you very much for taking the time to tell us about your experience so far at Franklin. As you know from the notice, we are interested in what you think you have learned so far, how you think you might have changed and what your experiences have been with other people. I would like to record the conversation so that I can get everything down correctly. No one but me, Prof. Sugiyama and Dean Starcher will ever hear it. Once it is written down, it will become anonymous. You personally will not be affected in any way by what you say and nothing you say can harm you. If you want to stop the interview at any time, please just say so. This should take about an hour to complete. The questions I will be asking are open-ended, so please feel free to tell me anything you think is appropriate.

I. General information about the student, their prior experiences and their expectations for their experience at Franklin.

Start with any Icebreaker/“rapport” question that seems to come naturally. [careful, it could shape the whole interview!]:

Examples

How are your classes going this week?

How did your academic travel go?

Did you go to Russian night [or whatever]?

I want to start by getting some general information about you.

What was your life like before coming to Franklin?

Possible follow up or probe questions:

- *What was it like growing up in ...?*
- *How would you characterize your social background?*
- *What languages do you speak?*
- *How do you describe yourself in terms of your cultural background?*

What were your experiences and familiarity with different cultures or different parts of the world before coming to Franklin?

Possible follow up or probe questions:

- *How much have you moved around or travelled before coming here?*
- *Do you have friends or contact with people from different places or different backgrounds?*
- *Had you studied or thought a lot about cultural issues before coming here?*

Next I am going to ask some questions about your expectations when you came here.

Why did you come to Franklin?

What kind of experience did you expect before coming here?

Have those expectations been met so far?

What are some of the most memorable activities you have done during the past week?

Possible follow up or probe questions

- *Could you describe what happened?*
- *Who was involved?*
- *Why memorable?*

Could you describe a typical day during the week? What does your day look like?

Could you describe a typical weekend? What does your weekend look like?

Who do you usually hang out with?

Possible follow up or probe questions:

- *Are they similar or different from your friends from high school?*
- *In what ways?*

What are some of the challenges you have had at Franklin so far?

Possible follow up or probe questions:

- *Could you give me a concrete example?*
- *How did you deal with it?*

II. Information about their experience so far.

[Use index cards, each of which has one of the components of the FYE written on it; include a blank card. Items for cards: first year seminar, your other classes, the events you have participated in, academic travel, meetings with your advisor, your academic mentor, the residential life activities, your own travel, club participation, the people you have met, friends you have made, Lugano, language learning opportunities. Spread index cards out or hand them to the student. Note: The use of the cards is a prop to stimulate responses. You can ask the questions below or allow her/him to discuss each or order the cards or whatever seems useful. The cards are also present so that you and the student do not

forget about a component—though there is no need to talk in detail about all aspects. Silences could also be revealing to what they don't think is important or useful or interesting to talk about.]

I would like to ask you to use these cards to think about your experience so far. These cards represent the various components of the First Year Experience. The blank card is for whatever we left off that you think is important.

Can you pick out the top three in terms of how positive they have been for you? Why did you choose these?

Can you choose the three that most should have been different or could be improved? Why did you choose these?

Could you pick out any that did not seem important or useful for you? Why did you pick these out?

Possible follow up or probe questions:

- *What do you think you have learned most from the experience so far?*
- *What have you learned about yourself from this experience so far?*
- *What kind of friendships or relationships have you formed?*

III. Information about their intercultural experiences and learning.

In this last part I am going to ask you about your intercultural experiences since coming to Franklin.

What are some of the most significant intercultural encounters you have had since you started college?

Possible follow up or probe questions:

- *Could you describe it?*
- *Why is it significant for you?*
- *Is there anything in particular you did after the event?*

How do you interpret the phrase “world citizen” or “citizen of the world” or “cosmopolitan”?

Do you consider yourself to be a world citizen or to be cosmopolitan?

Why or why not?

Thank you very much for talking to me about yourself! This will be very valuable for us in understanding the experience of students here. We would really appreciate it if you didn't discuss the interview or questions with other students until we finish all the interviews as we don't want the other students to be influenced in their answers.

Appendix 6 Fall 2007 Sign up sheet for 2007 first time cohort recruitment

Are you interested in telling us your learning experience?

You are invited to participate in a longitudinal research study that is being conducted by Satomi Sugiyama and Andrew Starcher at Franklin College Switzerland. The purpose of this research is to examine college students' experience at an international institution, particularly focusing on their learning and communication.

The study is conducted in the form of individual interviews. Each participant will participate in three interview sessions during the next 12 months (1st interview during the first half of Fall 07, 2nd interview toward the end of Spring 08, and 3rd interview in Fall 08). Each interview session should last about one hour.

If you are interested in participating in the study, or learning more about the study, please sign up by writing your name and contact information below. Our research team will contact you shortly. Thank you very much for your consideration.

Satomi Sugiyama, Ph.D.
International Communication

Andrew Starcher
Associate Dean of the College

Sign-up Sheet

Name	Email address

Appendix 7 Information sheet for 2007 first year cohort participants

Information Sheet

You are invited to participate in a longitudinal research study that is being conducted by Andrew Starcher and Satomi Sugiyama at Franklin College Switzerland. The purpose of this research is to examine college students' experience at an international institution, particularly focusing on their learning and communication.

Approximately 15 college students at Franklin College Switzerland will participate in the study. The study is conducted in the form of individual interviews. Each participant will participate in three interview sessions during the next 12 months (1st interview during the first half of Fall 07, 2nd interview toward the end of Spring 08, and 3rd interview in Fall 08). Each interview session should last about one hour. The interviews will be audio-taped, but no information that will reveal your identity will be collected. Only the researchers and their research assistants will have an access to the audio-tapes.

Participation in this study is voluntary. You may choose not to participate, and you may withdraw at any time during the study procedures without any penalty to you. In addition, you may choose not to answer any questions with which you are not comfortable.

If you have any questions about the study, you may contact Andrew Starcher at astarcher@fc.edu, or Satomi Sugiyama at ssugiyama@fc.edu.

Thank you very much for your participation.

Andrew Starcher
Associate Dean of the College
Franklin College Switzerland

Satomi Sugiyama, Ph.D.
International Communication
Franklin College Switzerland

Appendix 8 Interview summary form for use by peer interviewers

Interview Summary Form

Date: _____

Person Interviewed: _____

Interviewer name: _____

1. What were the main issues or themes that struck you with this interview?
2. Summarize the information that you got (or failed to get) on each of the target sections.
 - I. General information about the student, their prior experiences and their expectations for their experience at Franklin.
 - II. Information about their experience so far
 - III. Information about their intercultural experiences and learning
3. Anything else that struck you as salient, interesting, illuminating or important in this interview?
4. Any questions you wish you had asked or didn't have time to ask that you want to remember for the next interview? Any other "notes to yourself"?

Appendix 9 Focus group script for fall 2007 academic mentors group interview

N.B. Alisas have been substituted for original names.

Overview of AM group interview structure and questions

Phase	Activity
Preliminary 3.35pm 10 minutes	Handout covering: <ul style="list-style-type: none"> • Format of the session • Aims and expected outcomes, including who and why + sign agreement form • Warm-up writing activity: What do you think it is really important for decision-makers to understand about what it is like to be a student at this institution?
Introduction	
Phase 1: What is the “intercultural / transnational / global / international” learning experience at Franklin? 3.45pm 20 minutes	Card pool activity: pick up one of the quotes from the summer emails and read it out loud, then hand it to the person who wrote it originally. Follow-up discussion (specific to quote): Would you still make that observation or prediction now? What do the rest of you think now?
Phase 2: How can we better describe the “intercultural / transnational / global / international” learning goals for students in the first year experience? 4.05pm 20 minutes	Writing activity: In pairs, discuss and rewrite or expand with a couple of more sentences the FYE goals regarding international learning to make them better fit what you think the FYE goal for a “intercultural / transnational / global / international” learning experience really is. <ol style="list-style-type: none"> 1. Provide a first-year experience that meets students’ expectations for a multicultural, international learning experience 2. Create a safe and supportive multicultural learning environment for first-year students in which they can make discoveries regarding personal values, identity and international attitudes. Follow-up discussion: Dictate your goal to Christina who will write it for us to see with the projector. What elements do your versions have in common? Go around the room and say which one and only one, other than your own, best captures these common elements? [Christina tallies]

	Together as a group, try to further revise the version the group chose so that it captures all the common elements.
Back up activity: How have you and the student in the first year students progressed towards these “intercultural / transnational /global / international” learning goals? 4.25pm 20 minutes	Card pool activity: Write down three ways in which the experience of the first-year students this year has been different from your experience in the first year. Follow-up questions: Are the differences in experiences positive, negative or both? In your contact with the first-year students so far, how have you seen them change in the past months? What do you think has brought about these changes? In what ways have the first-year students seemed to be having the same kind of experiences that you remember from your first year? Have these different experiences made it easier for the students to progress towards the goals for international learning than it might have been for you?
Review 4.45 pm 10 minutes	Look at your original warm up activity. Add or change what you wrote based on what we discussed. Is there anything else you want to say about the subject of our discussion today? Please write.

Script for group interview with Academic Mentors

Hello, everybody. Thank you all for letting me in on one of your weekly meetings. Christina had mentioned to me a couple of weeks ago that you were trying as a group evaluating how much progress you had made towards this goal:

AM Goal: Assist in providing a multicultural, international learning experience. [show on flipchart]

This goal was related to the following goals of the First Year Experience: [also on flipchart:]

1. Provide a first-year experience that meets students’ expectations for a multicultural, international learning experience
2. Create a safe and supportive multicultural learning environment for first-year students in which they can make discoveries regarding personal values, identity and international attitudes.

These FYE goals may not be conceived as clearly as they could be, so one of the things I am going to ask you to help with is to possibly rewrite these goals, thinking ahead as well to the next year we do this but also to help us refine what we are trying to do this year.

First, though, I want to make sure that everyone is comfortable with my using your opinions and observations in research that I am doing. I would like to record your conversation of the next hour or so and will be making a written tape script of it. The tape script will be used to evaluate the First Year Experience and also for research that I am doing about how students learn at a place like Franklin. It is important that you feel relaxed enough to speak freely and that you not be affected in any way by your

participation, so I will take great pains to protect your anonymity. The only people who will hear the recording are me and possibly Christina in case I can't make out some of what was said or who said it. Your real names will not be on the tape script and I will only report the findings to others in an aggregate or anonymous way so that you will not be identified. Even Prof. Sugiyama will not hear the tape or see the complete tape script. As you know, Prof. Sugiyama and I are leading a project where some of the first-year students in Crossing Borders are being interviewed. This group interview with you today will also be used to evaluate the First Year Experience, but it is separate from the interview study Prof. Sugiyama and I are doing.

I had also asked permission from you through Christina to use some of your email exchanges from this summer in preparation for the FYE training session. If you confirm permission for me to do so, we will use some pieces from those exchanges to start up the discussion at certain points. I would also like your permission to use those emails in the research in general—again, your real names will not be used and you will not be able to be identified outside of this group.

Just briefly, I want to let you know what we will be doing. First and foremost this session is intended to be informal—a relaxed atmosphere for you to share and discuss your views as you normally would. In fact, I look on this as shared research in that we will just be continuing a process you regularly do with Christina anyway about something you care about.

We are going to use two and possibly three main activities to guide your discussion and I will try to ensure that you all have the opportunity to participate, to agree or disagree, ask for clarification and so on. My role is to encourage you to do the talking!

I want to stress that in no way is this a test, nor are there anything approaching right or wrong answers in the activities. Our aim is to share views on the international learning experience at Franklin and in Crossing Borders in particular.

We will take about an hour to do this, and we will arrange these into two blocks of about 30 minutes. Each time period will focus on different aspects of the topic and we will start each one with an introductory activity to act as stimulus for later discussion. To give you an overview of the activities:

First, we will start by looking at some quotes taken from the emails you exchanged over the summer. I am going to ask someone to read the quote to stimulate discussion.

Second, there will be work in pairs and then for the whole group. I am going to ask you to consider and the goal statement for international learning in the first year experience and suggest revisions .

Third, time permitting, I will ask you compare your own experience with what the first year students have been doing.

I am passing out a consent form. Please read and sign the consent form if you want to participate in this interview.

Before we begin, there will be a warm up activity: I would like you to write a short reply to the question on the board on a piece of paper. Put your name on the paper and hand it in with your consent form.

Question: What do you think it is really important for an outsider to understand about what it is like to be a student at this institution?

[Turn on tape recorders!]

Part 1: What is the “intercultural / transnational /global / international” learning experience at Franklin?

Please pick up one of the quotes on the table from your summer emails and read it out loud, then hand it to the person who wrote it originally.

Follow-up discussion (specific to quote):

Would you still make that observation or prediction now?

What do the rest of you think now?

Is there anything else you want to say about the “intercultural / transnational /global / international” learning experience at Franklin before we move on to the next activity?

QUOTES TO BE USED AT GROUP INTERVIEW

“Nina” summer 2007

Firstly it is crucial to recognize that for the majority of the first year students, coming to Franklin will be their first long term partition from home, family and friends. What this means in particular is that they will redefining their identities. Remembering myself and my peers two years ago, redefining one’s identity indirectly meant to reinforce their national identities in particular—“Liva from Latvia” is still the way people identify and remember me (although I do not necessarily identity myself that way). Today, I still see people forming groups of friends within the boundaries of their nationality.

Follow up questions: [for “Nina” then whole group]

Would you still make this observation now? What have you seen this year to make you confirm your observation or make you change your mind?

How do you see students in the first year grapple with identity questions? Can you give us any examples?

How are students grouping together? Has anything changed in that respect because of the first year experience or other changes that you have seen?

How do you see the question of national identity played out among students here?

Can you describe anything you have personally tried to do or experienced first-hand that seems to have addressed the issue of cliques?

Is there anything that the AMs or others can do now to make the experience better in this respect?

“Rose” summer 2007

I agree [...] that we all have different experiences when we come to Franklin, and that will help us grow in different ways. However, I also think that we can be united. It’s true that all our experiences at Franklin add to our Franklin identity; however, I believe that there will be some experiences that remain the same for all students and so at least some aspects of our Franklin identity will be the same. Also, while searching for one’s identity [...] is a personal goal, it doesn’t mean that we cannot help them discover themselves.

Follow up questions:

[for “Rose” then whole group] Would you still make this observation now? What have you seen this year to make you confirm your observation or make you change your mind?

How have you seen the first year students searching for a unifying experience and a common identity?
Can you give us any examples?

How would you describe that identity for yourself?

How has the first year experience contributed or failed to contribute to such a process?

How do you relate their experience with your own?

Can you describe anything you have personally tried to do or experience first-hand that seems to have helped?

Is there anything that the AMs or others can do now to make the experience better in this respect?

“Mia” summer 2007

All incoming Franklin students have a distinct uniting characteristic within each of their individual identities that helps to create the unparalleled ‘Franklin Identity.’ This characteristic embodies numerous qualities of courage, adventure, curiosity and open-mindedness.

Follow up questions: [for “Mia” then whole group]

Would you still make this observation now? What have you seen this year to make you confirm your observation or make you change your mind?

How would you describe the new students in regards to these characteristics?

How are the new students the same or different from you and the students you started Franklin with?

“Samuel” summer 2007

[At Franklin] there is NO exposure whatsoever with Italian native speakers and even worse, Italian culture. Franklin is known for erecting a wall around Lugano and isolating itself from the local Ticinese.

Follow up questions: [for “Samuel” then whole group]

Would you still make this observation now? What have you seen this year to make you confirm your observation or make you change your mind?

How do you see students in the first year dealing with language learning? Can you give us any examples?

How do you relate their experience with your own?

What do you think is the role of language learning in the Franklin experience in general?

Can you describe anything you have personally tried to do or experience first-hand that seems to have helped?

Is there anything that the AMs or others can do now to make the experience better in this respect?

“Janelle” summer 2007

Obviously we are at Franklin for a reason and that reason contains, at least on some level, a sense of dedication to the college and its philosophy. I do however think that we as students have a tendency to remove ourselves from that dedication and focus more on our personal travel, identities, classes, etc. I really hope that as AMs we can help promote, or rather reinforce, the sense of dedication to Franklin. For with dedication to the institution comes an awareness of diversity, and acceptance of self and others, a more positive and tangible world view.

Follow up questions: [for “Janelle” then whole group]

Would you still make this observation now? What have you seen this year to make you confirm your observation or make you change your mind?

Can you expand on the why you related awareness of diversity and acceptance of self to being committed to Franklin?

What are some characteristics of the world views of students here?

Do you see the first year students as working towards a common purpose or more focused on personal experiences and goals?

How do you relate their experience with your own?

Can you describe anything you have personally tried to do or experience first-hand that seems to have helped?

Is there anything that the AMs or others can do now to make the experience better in this respect?

“Aurora” summer 2007

I had hoped through either SPB, the OLs, or we AMs, to establish some sort of forum that, from the get go, forces students into groups that are as diverse as possible. Stick the Ethiopian with the Texan, Californian, German, Swiss and Saudi students in a discussion that spans politics, economy, literature, and life, before they find their comfort groups.

Follow up questions: [for “Aurora” then whole group]

Do you still think it is a goal to put students into diverse groups early?

Has the first year experience accomplished that so far?

How do you relate their experience with your own?

How do you see the question of national identity played out among students here?

Can you describe anything you have personally tried to do or experienced first-hand that seems to have addressed the issue of cliques?

Is there anything that the AMs or others can do now to make the experience better in this respect?

“Anthony” summer 2007

I wish that everyone would be as open-minded as our graduates are...but it’s hard to get people to that point.

Follow up questions: [for “Anthony” then whole group]

Would you still make that observation?

Do you think the first year students you have followed have become more open-minded? In what ways and what do you attribute it to?

If not, why not? Can students actual change in their predisposition in this regard?

What has the first year experience seemed to add to what the students already came with?

“Anita” summer 2007

I don’t expect that [the Sen book] will profoundly impact the lives of freshmen because change is often something that comes on gradually, and learning come more from “doing” than merely reading.

Follow up questions: [for “Anita” then whole group]

Would you still make this observation now? What have you seen this year to make you confirm your observation or make you change your mind?

In what ways have you seen the first year students “learning from doing”?

How do you relate this experience to your own “learning from doing”?

Can you describe anything you have personally tried to do or experience first-hand that seems to have helped?

Is there anything that the AMs or others can do now to make the experience better in this respect?

“Susan” summer 2007

...I think it will be hard for some of the students to appreciate the applicability of [the Sen] text until they experience it first hand. The idea of plural identities becomes a lot more real when you live with people who have dual citizenship, speak four languages and can’t easily classify themselves into one identifying category.

Follow up questions: [for “Susan” then whole group]

Would you still make this observation now? What have you seen this year to make you confirm your observation or make you change your mind?

How have you seen students experience the issue of plural identities first hand?

How do you relate their experience with your own?

How has the first year experience helped them to consider identity issues?

Is there anything that the AMs or others can do now to make the experience better in this respect?

“Chloe” summer 2007

Attending an institution like Franklin College, you open a door to personal freedom, challenging your worldview and personal values on every level. Embedded by a diverse range of nationalities you automatically use your critical thinking skills and debate techniques, generating new ideas and allowing for the enrichment of earlier experience. You learn from your new friends, roommates, class peers, and professors who may come from different socioeconomic background and ethnicities, believe in different religions, have a different sexual orientation, and the list goes on. By constantly redefining yourself, you also will discover your differences and commonalities with others—creating a sense of balance of yourself and accepting the differences of others.

Follow up questions: [for “Chloe” then whole group]

Would you still make this observation now? What have you seen this year to make you confirm your observation or make you change your mind?

How have you seen first year students develop critical thinking and argumentation skills in the way you describe?

How do you relate their experience with your own?

How has the first year experience helped them to consider identity issues?

Is there anything that the AMs or others can do now to make the experience better in this respect?

Part II:

Next I am going to ask you to break up and work in pairs on combining the two FYE learning goals most closely related to the “intercultural / transnational / global / international” learning experience.. First, can you please decide who you are going to work with first?

Here again are the two original goals for the FYE.

1. Provide a first-year experience that meets students’ expectations for a multicultural, international learning experience
2. Create a safe and supportive multicultural learning environment for first-year students in which they can make discoveries regarding personal values, identity and international attitudes

In pairs, try to combine these two FYE goals regarding international learning to make them better fit what you think the FYE goal for a “intercultural / transnational / global / international” learning experience should be. Your version can be based on the discussion we just had or on new ideas. The new goal should be a paragraph of about 2-3 sentences long.

Follow-up discussion:

Dictate your goal to Christina who will write it for us to see with the projector.

What elements do your versions have in common?

Go around the room and say which one and only one, other than your own, best captures these common elements? [Christina tallies]

Together as a group, try to further revise the version the group chose so that it captures all the common elements.

Has the first year experience actually been working towards these objectives?

How might you work further towards these objectives as an AM in the rest of the semester?

Finally, please return to your original warm up piece and add or change anything and turn it in. Is there anything else I should know? Please write it as well.

Thank you!

Appendix 10 Consent form for fall 2007 focus group with Academic Mentors

Study of the Franklin Learning Experience

Group interview with Academic Mentors

Facilitator/researcher: Andrew Starcher

Thank you for agreeing to participate in a group interview with other students about the First Year Experience and your own learning experience at Franklin! The group interview should take slightly more than hour. The interview will be tape-recorded and transcribed. The interview text will be used to evaluate the First Year experience and for research on the Franklin learning experience.

Andrew Starcher

Date

Consent

I hereby consent to participate in the above research project. I understand that my participation is voluntary and that I may change my mind and refuse to participate or withdraw at any time without penalty. I may refuse to answer any questions or I may leave the interview. I understand that some of the things I say may be directly quoted in the text of a final report and subsequent publication, but my name will not be associated with that text. I understand that nothing I say in the interview will harm me in any way.

I also agree to allow the use of my email correspondence with the Academic Mentor group in the research. Again, I understand that my name will not be associated with any text.

Participant signature

Participant name

Date

Christina Bell (as witness)

Date

Appendix 11 Information sheet and letter of consent for 2008 cohort interviews

Information Sheet and Letter of Consent

You are invited to participate in a research project that is carried out by the Academic Mentors and Andrew Starcher at Franklin College Switzerland. The purpose of this research is to examine college students' experience at an international institution, particularly focusing on their learning. The project is part of the Academic Mentors' practice in carrying out qualitative research. The results of the project will be used to improve the First Year Experience for future students and for understanding educational processes at an international university.

Approximately 11 students at Franklin College Switzerland (one from each seminar) will participate in the study. The study is conducted in the form of individual interviews by an Academic Mentor. Each participant will participate in two interview sessions over the fall 2008 semester with their Academic Mentor. Each interview session should last about 30-40 minutes. The interviews will be audio-taped, but no information revealing your identity will be given out beyond the group of Academic Mentors, Dean Starcher and Christina Bell. Only the Academic Mentor and Dean Starcher will have access to the audio-tapes. After the fall 2008 semester, only Dean Starcher will have access to the audio-tapes and transcriptions. Your Academic Mentor will also be analyzing some of your academic work that you will do this semester in the context of your first year seminar and will be discussing your work with the professor (as will be the case with all the students in the seminars) None of your work or the results of the discussion with the professor will be shared outside the group of Academic Mentors, Christina Bell and myself. Any copies of your work that are analyzed will be made anonymous before use in program evaluation or publication. These anonymous samples will be accessible only by Dean Starcher after the fall 2008 semester. The Academic Mentor will write a description of the progress you have made over the semester and will ask you to comment on their observations. This description and any other information will be made anonymous. Only aggregate observations (generalizing about all the students' experience together without any individual identifying information) will be shared outside the group.

Participation in this study is voluntary. You may choose not to participate, and you may withdraw at any time during the study procedures without any penalty to you. In addition, you may choose not to answer any questions with which you are not comfortable. Participation in the study will not hurt or help your grade in your first year seminar in any way.

If you have any questions about the study, please contact Andrew Starcher at astarcher@fc.edu, or Christina Bell at cbell@fc.edu.

Thank you very much for your participation.

Andrew Starcher
Associate Dean of Academic Affairs
Franklin College Switzerland

I, _____, have read the information above and consent to
participate in this project. _____

Signature

Date

Appendix 12 Syllabus for spring 2009 honors seminar on cosmopolitanism

SEM 370 (Honors) Cosmopolitanism: from Humanist Ideal to Social Practice

Spring 2009

Class meetings: TTH 17.30-18.45, KC Main Villa Classroom 4

Final Exam: Saturday, May 9, 16.00-18.00, KC Main Villa Classroom 4

Prof. Andrew Starcher

Office Hours: by appointment

Contact: astarcher@fc.edu

COURSE DESCRIPTION FROM CATALOG

Thinkers in disciplines as diverse as philosophy, education, sociology, political science and anthropology as well as applied or interdisciplinary disciplines such as tourism and cultural studies or marketing and consumer studies have in recent years utilized the quite contested concept of cosmopolitanism to try to answer questions such as: What outlooks, values, responsibilities and social realities exist beyond national borders? As we learn to recognize the ways in which local and national belongings and identities become hybrid, multiple and “liquid,” how can we understand new, emerging social categories and ways of understanding ourselves and others? In this Honors Seminar, we will trace cosmopolitan theory from its Greek roots in the West through to the contemporary debate over and analytical use of this contested concept, including the most recent attention to non-Western cosmopolitan roots and discourses. Students will be asked to take a critical approach as we read and discuss writing by the Stoics, Immanuel Kant, Kwame Anthony Appiah, David Held, Martha Nussbaum, Ulrich Beck, Jürgen Habermas, Richard Rorty, Craig Calhoun, Ulf Hannerz, Jacques Derrida, Zygmunt Baumann, Chris Rojek, John Urry and many others. Along the way, we will also meet many cosmopolitans, both as portrayed in works of literature, philosophy and travel narratives as well as through field work and interviews. We will explore the debate over cosmopolitanism as a positive humanist ideal or, conversely, an empty and potentially even dangerous neo-colonizing concept. We will also consider attempts at analyzing “really existent” cosmopolitanization as a grounded social category. Along the way, we discover that there are many different cosmopolitans, cosmopolitanisms and forms of cosmopolitanization.

COURSE GOALS

Who are the cosmopolitans? Are they, as Martha Nussbaum would have it following the Stoics of Ancient Greece, people “whose primary allegiance is to the community of human beings in the entire world”? Or are they “rootless, valueless and degenerate” individuals who are “at best...parasitical” and “at worst dismissive of all efforts out understand the human condition”? Is cosmopolitanism “the next big idea... after communism and neoliberalism” or is it dangerous “sentimental twaddle?”

The goals for this course are for you to examine theoretical thinking and empirical work concerning the notion of living transnationally and apply it to your own experience and to that of others. Thus, you will be expected to analyze and evaluate texts from a wide range of academic disciplines and so another goal is for you to be able to recognize disciplinary and interdisciplinary perspectives and ways of making arguments in these texts. You will also be asked to carry out original qualitative empirical research, an important skill in its own right. You will interpret your empirical data using your own synthesis of relevant cosmopolitan texts.

STUDENT LEARNING OUTCOMES/OBJECTIVES

By the end of this course:

1. You will be able to recognize the disciplinary and interdisciplinary perspectives in texts and arguments that treat cosmopolitanism and related constructs.
2. You will be able to analyze and critique these theoretical and empirical texts and related constructs.
3. You will be able to express and defend your own value systems and perceptions of yourself in relation to cosmopolitan norms and practice.
4. You will be able to apply cosmopolitan social theory in analyzing literary, cultural or other phenomena.
5. You will be able to use interview data and your own synthesis of cosmopolitan thought to describe the transnationally lived experiences of others.

COURSE MATERIALS (texts, optional/suggested readings and other materials)

Kwame Anthony Appiah (2006), *Cosmopolitanism: Ethics in a World of Strangers*, New York: Norton.

Ulrich Beck (2006) *Cosmopolitan Vision*, Cambridge, UK: Polity.

Robert Fine (2008) *Cosmopolitanism*, London: Routledge.

Pheng Cheah and Bruce Robins, eds. (1998) *Cosmopolitics: Thinking and Feeling beyond the Nation*, Minneapolis: University of Minnesota Press

Steven Vertovec and Robin Cohen, eds. (2002) *Conceiving Cosmopolitanism: Theory, Context and Practice*, Oxford: Oxford University Press

SEM 370 Cosmopolitanism Reading Packet #1

SEM 370 Cosmopolitanism Reading Packet #2

GRADING POLICY & WRITING/RESEARCH EXPECTATION

See also note on attendance policy below and effect non-attendance could have on your grade.

Reading, attendance, participation	20%
Midterm essay exam	20%
Self-reflexive essay	20%
Individual assignment	20%
Final group empirical project	20%

Reading, attendance and participation

Informed interaction is a key to learning in this class, and your contribution is necessary for the success of the course. You will participate by completing the readings and other assignments on time and

posting your reading notes/responses, by contributing to the on-line glossary and by adding your perspectives and questions to class discussion and debates.

As I will in part be taking my cues for areas of discussion from your reading notes/responses, you are usually expected to have done the readings and posted your reading notes/responses **before** the day of the class. Sometimes I will note in the syllabus that you can do them **after** the class (for example, because we have had a guest discussant).

You will prepare reading notes/responses (1-2 typed pages) on generally **one** of the readings which will serve as a basis for seminar discussions. Your reading notes/responses could focus on one the whole reading or only part of the reading. Page one should be a general review of the book or article(s). Page two of the report should be a critical reflection on the reading. This second page should help you to articulate the relationship between your experience and previous readings and the new theoretical texts.

Mid-term essay exam

You will be asked to write an in-class, open book critique of Robert Fine's book, *Cosmopolitanism*. This is your opportunity to demonstrate command of the theoretical and other issues and readings you will have encountered in the first half of the semester.

Self-reflexive essay

Using your own life history and your student participant observations as "data," you will analyze your own experience through the lens of the themes and concepts we consider in the course, critiquing them in the process (1,500-2,000 words).

Individual assignment

You will have a choice of individual assignments (1,500-2,000 words). Among your options are:

1. Providing a "cosmopolitan" reading of a literary text, including especially one you have already read and written about in another context.
2. Attending the Caribbean Conference and providing a synthetic analysis of the event and a significant number of the papers presented from the perspective of "cosmopolitan social theory"
3. Researching and writing a paper on a particular transnational group or phenomenon, utilizing 'cosmopolitan social theory' in a critical manner.
4. Writing a nuanced, informed description of an urban reality, juxtaposing the concept of the 'local' and the 'cosmopolitan' and referencing relevant texts we have covered.
5. Researching and writing an account of a historical cosmopolitan moment.
6. Writing a paper on one of the themes of the course (e.g., "Cosmopolitanization and Ethics," "Cosmopolitanism vs. Nationalism," "Non-Western Cosmopolitanisms"), in which you utilize the texts we have encountered, including the optional readings, along with the results of your own bibliographic research.

If you have other ideas, please discuss them with me well in advance. Alternative assignments are welcome, but they must be approved by me.

Final group empirical project

In groups of 3-4 students, you will design and carry out a qualitative research project, which will include semi-structured interviews with people on and off campus. Together, you will design, conduct, transcribe and analyze the interviews (at least one for each person in the group) and will prepare a 30-minute group presentation to present your findings. Each member of the group will also write a 1,500-2,000 word reflective essay on what s/he has learned from the experience.

Please note: all assignments are due on the date as indicated in the syllabus. Late papers will be subject to grade reduction.

ATTENDANCE POLICY.

Your attendance and reading notes/responses are important for you and the other students to learn in this course. Therefore, not completing your reading notes/responses counts as an absence. If you are too ill to come to class, please let me know, in advance if you can. I trust your judgment concerning when you are too ill to come to class, so there is no need for you to provide medical documentation. However, **any combination beyond four missed classes or reading notes/responses (i.e, as of the fifth total such occurrence) will lower your participation grade a full grade.** Each additional absence or incomplete reading notes/responses will again result in your participation grade being lowered by another full grade. If you find that you have not been able to complete your reading notes/responses on time, do make up the work later—I will recognize your effort and give you partial credit.

Please note that if you miss more than 8 class meetings (the equivalent of three weeks of classes), I will have to ask that you be administratively withdrawn from the course. This will result in a grade of W; if the administrative withdraw would result in your dropping below full time status or takes place after the deadline to withdraw from a class (March 27), you will instead receive a failing grade for the course. Students with documented long-term medical problems may petition for other options, including grades of Incomplete. The petition would be heard by the appropriate Dean and/or committee.

CLASS SCHEDULE

Week 1: Problematizing cosmopolitanism and cosmopolitanization

Tuesday, January 20

Introduction

Thursday, January 22

Introduction

Due: (no reading notes)

Vertovec and Cohen , “Introduction: Conceiving Cosmopolitanism,” pp.1-22;

Reader #1: 1. Problematizing Cosmopolitanism

Pollock, Sheldon et al (2002), "Cosmopolitanisms," Durham: Duke University Press, pp.1-14.
Zlatko Srkbis et al (2004), "Locating Cosmopolitanism: Between Humanist Ideal and Grounded Social Category," Theory, Culture & Society, London: Sage, pp.115-136.

Week 2: Cosmopolitanism and Ethics

Tuesday, January 27

Normative perspectives

Due (Post Reading Notes by 6am):

Appiah (2006) *Cosmopolitanism: Ethics in a World of Strangers*, pp. 1-174 (all)

Thursday, January 29

Contrasting perspectives

Due (Post Reading Notes by 6am): N.B: 2 pages on **one** of the following texts.

Calhoun, Craig (2002) "The Class Consciousness of Frequent Travellers: Towards a Critique of Actually Existing Cosmopolitanism" in Vertovec & Cohen, pp.86-109.

Reader #1: 2. Cosmopolitanism and Ethics

Ulf Hannerz (1996) "Cosmopolitans and Locals in World Culture," *Transnational Connections: Culture, People, Places*, London: Routledge, pp. 102-111.

Reader #2: 10. Alternative Conceptions

Jokinen, Eeva and Soile Veijola (1997), "The Disoriented Tourist: The figuration of the tourist in contemporary cultural critique," in Chris Rojek and John Urry (eds.) *Touring Cultures: Transformations of Travel and Theory*, London: Routledge, pp. .

Week 3: Cosmopolitanism vs. Nationalism

Tuesday, February 3

Martha Nussbaum: Patriotism and Cosmopolitanism
Begin work on preparing for debate.

Due (Post Reading Notes by 6am): N.B. 2 pages on Nussbaum

All of you will read all of the following texts. We will discuss Nussbaum in class and then you will be assigned to groups to prepare one of the texts for the debate on Thursday.

Reader #1: 3. Cosmopolitanism vs. Nationalism

Nussbaum, Martha "Patriotism and Cosmopolitanism," pp.1-12.

Group 1:

Hollinger, David (2002) "Not Universalists, not Pluralists: The New Cosmopolitans Find their Way," in Vertovec and Cohen, pp.227-239.

Group 2:

Rorty, Richard (1998) "Justice as a Larger Loyalty," in Cheah and Robbins, pp.45-58.

Group 3:

Anderson, Benedict (1998) "Nationalism, Identity and the World-in-Motion: on the Logics of Seriality," in Cheah and Robbins, pp.117-133.

Group 4:

Held, David. (1998) "Culture and Political Community: National, Global and Cosmopolitan" in Cheah and Robbins, pp.48-58.

Group 5:

R  e, Jonathan (1998) "Cosmopolitanism and the Experience of Nationality" in Cheah & Robbins, pp.77-90.

Group 6:

Appiah, Kwame (1998) "Cosmopolitan Patriots" in Cheah & Robbins, pp.91-116.

Thursday, February 5

Debate

Due: Prepare group reading for debate on cosmopolitanism vs. nationalism

Week 4: Western Cosmopolitan Roots

Tuesday, February 10

Kant's Project for Perpetual Peace

Due (Post Reading Notes by 6am): [Advice: begin reading ahead for Thursday as well]

Fine, Robert and Robin Cohen (2002), "Four Cosmopolitanism Moments" in Vertovec and Cohen, pp.137-162

Wood, Allen (1998) "Kant's Project for Perpetual Peace" in Cheah & Robbins, pp.59-76

Reader #1

Thursday, February 12

Richard Rorty Day! Guest discussant: Prof. Wasiq Khan.

Due (Reading Notes can be posted after the class, deadline Friday pm):

Reader #1: 4. Western Cosmopolitan Roots

Dewey, John (1925), "The Development of American Pragmatism," in Larry Hickman and Thomas Alexander, eds. (1995) *The Essential Dewey*, Bloomington: Indiana University Press, pp.3-13.

Rorty, Richard (1998), *Truth and Progress: Philosophical Papers*, Volume 3, New York: Cambridge University Press, pp.19-43 [optional]; 167-201.

Week 5: Methodological Cosmopolitanism

Tuesday, February 17

Cosmopolitanization & Cosmopolitan Theory as Method

Due (Post Reading Notes by 6am):

Beck, *Cosmopolitan Vision*, pp. 1-96 (Introduction and Part 1)

Thursday, February 19

Why we used him for our book: Beck as sociologist. Guest discussants: Provost Kris and Professor Rick Bulcroft

Due (Reading notes can be posted after the class, deadline Friday pm):

Reader #1: 5. Methodological Cosmopolitanism

Optional:

Beck, Ulrich and Edgar Grande (2007), *Cosmopolitan Europe*, Cambridge: Polity, pp.1-27, 224-263.

Week 6: Political Projects

Tuesday, February 24

Utopian(?) models and human rights

Due (Post Reading Notes by 6am):

Reader #1: 6. Political Projects

Held, David "Cosmopolitanism: Taming Globalization," pp.514-527.

Held, David, *Models of Democracy*, Cambridge: Polity, pp.290-311.

Benhabib, Seyla (2006) *Another Cosmopolitanism*, New York: Oxford University Press, pp.13-44

Optional:

Baubock, Rainer (2002) "Political Community Beyond the Sovereign State, Supranational Federalism, and Transnational Minorities" in Vertovec & Cohen, pp.110-136.

Tomlinson, John (2002) "Interests and Identities in Cosmopolitan Politics," Vertovec & Cohen, pp.240-253

Kaldor, Mary (2002) "Cosmopolitanism and Organized Violence," in Vertovec & Cohen, pp.268-278.

Thursday, February 26

The rights of foreigners and immigrants

Alternative globalization movements

Due (Post Reading Notes by 6am):

Benhabib, Seyla (2006) *Another Cosmopolitanism*, New York: Oxford University Press, pp.45-80.

Kurasawa, Fuyuki (2004) "A Cosmopolitanism from Below: Alternative Globalization and the Creation of a Solidarity without Bounds," *Archives of European Sociology*, n.45, vol. 2, pp.233-255.

Optional:

Derrida, Jacques (2001) *On Cosmopolitanism and Forgiveness*, London: Routledge, pp.3-24.

[Friday February Break]

Week 7: Summary and critique of cosmopolitan theory

Tuesday, March 3

Discussion of Fine's *Cosmopolitanism*

Due (Post Reading Notes by 6am):

Read Fine, *Cosmopolitanism*, pp.1-141 (all)

Thursday, March 5

Midterm Exam: Critique of Robert Fine's *Cosmopolitanism*

Weeks 8 & 9: Academic Travel

Week 10: Non-Western Cosmopolitanisms

Tuesday, March 24

Review midterm essays. Choose articles for next class.

Thursday, March 26

Recounting student experiences

Due:

For this class, there are no reading notes. Instead, you will divide the readings below so that one group does one reading. You will meet to pull out some essential points from the reading that could be related or extrapolated to possible experiences or situations of people at Franklin or in Lugano. Each of you will then seek out one Franklin or local person and have a conversation with him or her related to these points. These are not formal interviews nor will you do formal presentations. In class, we will simply discuss what you have done and found out.

Group 1:

Ong, Aihwa (1998) "Flexible Citizenship among Chinese Cosmopolitans" in Cheah & Robbins, pp.134-162.

Group 2:

Hiebert, Daniel (2002) "Cosmopolitanism at the Local Level: The Development of Transnational Neighborhoods" in Vertovec & Cohen, pp.209-223.

Group 3:

Reader #2: 7. Non-western Cosmopolitanisms

Zubaida, Sami (1999) "Cosmopolitanism and the Middle East," in Roel Meijer (ed.) *Cosmopolitanism, Identity and Authenticity in the Middle East*, London: RoutledgeCurzon, pp.15-33.

Week 11

Tuesday, March 31

Discussion of Cosmopolitan Education

Due: *Self-reflexive essay* (1,500-2,000 words).

Reader #2: 10. Alternative Conceptions

Stoddard, Eve Walsh and Grant Cornwell (2003), "Peripheral Visions: Towards a Geoethics of Citizenship," *Liberal Education*, vol. , n. . pp. [located at the end of Reader #2]

Thursday, April 2

Cities

Reader #2: 8. Cities

Ulf Hannerz (1996) *Transnational Connections: Culture, People, Places*, London: Routledge, pp. 127-170.

Appadurai, Arjun (2002) "Spectral Housing and Urban Cleansing," in Breckenridge et al, *Cosmopolitanism*, Durham: Duke University Press, pp.54-81.

Optional:

Abbas, Ackbar (2002), "Cosmopolitan De-scriptions: Shanghai and Hong Kong," in Breckenridge et al, *Cosmopolitanism*, Durham: Duke University Press, pp.209-228.

[April 1 – 4 Caribbean Conference]

Week 12: Empirical Cosmopolitanisms

Tuesday, April 7 NO CLASS—SpringForward!

Due: Read ahead for Thursday!

Thursday, April 9

preparation for fieldwork

Due (Post Reading Notes by 6am):

Reader #2: 9. Empirical Cosmopolitanisms

Hannerz, Ulf (1992) *Cultural Complexity: Studies in the Social Organization of Meaning*, New York, Columbia University Press, pp.218-267.

Caldwell, Marylouise et al (2006) Cosmopolitanism as a consumer orientation, *Qualitative Market Research*, vol. 9, n. 2, pp.126-139.

Thompson, Craig and Siok Kuan Tambyah (1999), Trying to be Cosmopolitan, *Journal of Consumer Research*, vol. 26, December 1999, pp.214-241.

Week 13: Field Work

[Easter Monday vacation]

Tuesday, April 14

Preparation for fieldwork

Due: *Individual assignment* (1,500-2,000 words).

Thursday, April 16

Preparation for fieldwork

[April 16-18 Admissions Open House]

WEEKEND, APRIL 18-19 Alptransit visit and Alptransit guests

Week 14: Field Work

Tuesday, April 21

Data analysis

[April 21 International Economics Symposium]

Thursday, April 23

Data analysis

Week 15: Field Work

Tuesday, April 28

Data analysis

Thursday, April 30

Data analysis

Week 16: Final Presentations

Tuesday, May 5

Final presentations (2 groups) / Student course evaluations

Saturday, May 9 FINAL EXAM PERIOD 16.00-18.00, KC Main Villa Classroom 4

Final presentations (4 groups)

Appendix 13 SEM 370 (Honors) Cosmopolitanism Student Permission Form

Request for Permission to Utilize Student Writing

As we have discussed, I, Andrew Starcher, would like to summarize your work from this spring's SEM 370 on the Alptransit interviews to produce an article for the interviewees themselves as well as potentially for other audiences. Additionally, many of the insights and experiences that you have shared in your writing and in class are valuable for the purposes of understanding the experiences and learning outcomes of students at Franklin. I would like, therefore, to ask permission to utilize the writing you have done for this course in various venues, including in Franklin's 2010 Institutional Self Study and in my own dissertation research. Your ideas and observations will be cited where appropriate. Any information about your opinions, personal experiences or yourself will be presented in such a way that you will not be identifiable.

You may instead ask not to have your work utilized for audiences external to Franklin, and you will not be penalized in any way. If you do agree to let me use your work in the way described above, please sign the statement at the bottom of this page.

After I have left the room for you to write the course evaluation, please place your sheet into the envelope provided as you would with your student course evaluations. The envelope will be deposited by a classmate directly in the Registrar's Office. I will not see the sheets until after I have posted the final grades for everyone in the class. If you would prefer to think about this first, feel free to keep this sheet and respond later by email or by placing this in my mailbox, if you would like to give your permission.

I give my permission to have my work in SEM 370 Honors Seminar used for the purposes of research and publication.

Name _____ Signature _____

Date _____

Appendix 14 Syllabus for spring 2009 academic travel to Malta

TVL 320 The Maltese Islands
Spring 2009

Class meetings: Tuesday, 14-17.20, NC Classroom 6
Travel dates: Wednesday, March 11 to Saturday, March 21

Prof. Andrew Starcher
Contact: astarcher@fc.edu

Office Hours: by appointment
Office telephone: +41(0)91-9852264
Cell phone (emergencies only please):
+41-(0)79-756 82 20

TRAVEL INFORMATION

Departure

Wednesday, March 11: Bus to Zurich leaves the 12.00 noon from Grotto, Kaletsch Campus
Flight Zurich – Malta Air Malta / KM 491 check-in 15.40, departure 17.40, arrives 19.50

Return

Saturday, March 21: Flight Malta – Zurich Air Malta / KM 492 departs 16:05, arrives 18.30
Return with bus, approximate arrival on campus at Franklin 21.30

Hotel

Malta - BAYSTREET HOTEL ST JULIANS **** St. Julians
Tel: +356 21 384 421
Fax: +356 21 384 426
www.baystreet.com.mt/hotel/

COURSE DESCRIPTION FROM CATALOG

This travel is about the relationship between national/local identities and sites of historical/cultural tourism, which students will explore with the help of students and professors at the University of Malta. The Republic of Malta is among the European Union's smallest and newest member states. Yet, its current status is just one of the many transformations the Maltese Islands have experienced in a history that dates back even before the Neolithic Period and includes not only the remains of its Megalithic temples but testimony in its landscape, monuments and even language to the passage of the Phoenicians, Carthaginians, Romans, Byzantines, Arabs, Romans, Castilians, Knights of St. John, the French and British. Thus, Malta is uniquely placed for reconstructing the history of the Mediterranean and particularly for telling an East-West border story about how the Knights of St. John resisted the Ottoman Turks and in so doing preserved the underbelly of Christian Europe. However, the students on this travel will not be engaged solely in the consumption of cultural artifacts, the consideration of

historical renderings and in the enjoyment of a truly beautiful setting. Rather, through conversations and interviews with experts and students of cultural tourism, students will also try to understand how such a rich heritage is perceived by the people who live in Malta. In preparation for the trip, students will review the history of the region and will study specific aspects of Maltese culture, including an introduction to the Maltese language. Students will also read theoretical texts on tourism, travel, culture and visual representation, which are intended to help them conceptualize what they will experience.

COURSE GOALS

Malta is a compact reality that lends itself to holistic considerations of its history, culture and present political and economic status. Knowing about Malta is valuable in itself, as the country makes a unique and rich contribution to human diversity. In addition, the emphasis Malta gives to historical/cultural tourism and the resources of faculty and students at the Department of Tourism at the University of Malta allow insights into aspects of culture, hybridity and travel that relate directly to Franklin's cross-cultural educational mission.

This course works on three levels:

1. You will be exposed to a cultural history of Malta through pre-trip lectures and site visits, delivered by local professors and other experts. You will be considering not just the "facts" of these explanations, but will also analyze how the information is presented, what is included and what is left out, and so on. What "imagined community" is being represented/created?
2. You will be interacting with local students at various stages of the travel. How do they conceive of themselves? How do these different individuals identify with the cultural heritage sites and information that you are being exposed to? In what ways do they see themselves as Maltese citizens, as participants in Maltese culture, as Europeans, as participants in other regional or transnational cultures (including youth culture)? In other words, what social identities emerge out of the Maltese "imagined community(es)"?
3. You will also be "practicing" your own intercultural competencies. How clearly can you articulate your successes and difficulties as you attempt to "make your way" into Maltese realities? To what degree can you "map" Maltese culture(s)? How reflective are you about yourself and your experiences and what self-knowledge (and own cultural knowledge) do you gain?

STUDENT LEARNING OUTCOMES/OBJECTIVES

The travel gives students a concrete and motivating opportunity to consider how national identities can be imagined and represented in relation to cultural heritage sites. Thus, students will learn how histories of the Mediterranean are represented and what some of the people in Malta think of these historical representations.

Specifically, students will learn:

- to identify contexts and state assumptions concerning global, regional and local historical facts and interpretations;
- to identify critical relations between collective representations of reality and individuals' self-representation;
- to move between insider and outsider perspectives;

- to elaborate an explanation of how Malta is represented and perceived from different vantage points.

COURSE MATERIALS (texts, optional/suggested readings and other materials)

Photocopied readings

Resource packets to be distributed in Malta

GRADING POLICY & WRITING/RESEARCH EXPECTATION

See also note on attendance policy below and effect non-attendance could have on your grade.

Reading, attendance, participation	25%
Reflective journal	25%
Final group empirical project & presentation	25%
Self-reflective essay	25%

Reading, attendance and participation

See “Attendance Policy” below.

Self-reflective journal

You will begin your journal after the first pre-class meeting. You should include your reading notes and reflections on class meetings. During the travel, you will write on your experiences and reactions at the end of every day.

Final group empirical project

In groups of 3, you will design and carry out a qualitative research project, which will include semi-structured interviews with Maltese people and with visitors to Malta. Together, you will design, conduct, take notes on and analyze the interviews (at least one for each of you) and will prepare a 15-minute group presentation to present your findings.

Self-reflective essay

Each member of the group will write a 5-page reflective essay on what s/he has learned from the experience, with reference especially to the questions under “Course Goals” above and to the group empirical project.

Please note: all assignments are due on the date as indicated in the syllabus. Late assignments will be subject to grade reduction.

ATTENDANCE POLICY.

Pre-trip and post-trip meetings

Please note that if you miss more than 1 pre-trip class meeting, I will have to ask that you be administratively withdrawn from the course. This will result in a grade of W and you would take the on-campus seminar in its place. Students with documented long-term medical problems may petition for other options.. The petition would be heard by the appropriate Dean and/or committee.

During the academic travel

Acting in a respectful, culturally sensitive and appropriate manner is at the heart of what we are trying to accomplish with this travel and as part of your more general Franklin education. It is fundamental that you are present for all meetings and excursions and on time for departures. Please see also Guidelines for Conduct on Academic Travel (bottom of this syllabus). Violations of these guidelines will mean having to return to Lugano immediately at your own expense and other penalties.

CLASS SCHEDULE

Meetings

Date	Meeting	Group	Time
Tuesday: January 27, 2009			
Academic Travel			
Meeting # 1	All students		4.00 pm - 5.15 pm
Tuesday: February 10, 2009			
Academic Travel			
Meeting # 2	All students		4.00 pm - 5.15 pm
Tuesday: February 24, 2009			
Academic Travel			
Meeting # 3	All students		4.00 pm - 5.15 pm
Tuesday: March 3, 2009			
Academic Travel			
Meeting # 4	All students		4.00 pm - 5.15 pm
March 11 – 21, 2009			
Malta travel dates			
Tuesday: March 31, 2009			
Academic Travel			
Meeting # 5	All students		4.00 pm - 5.15 pm

Week 1: NO MEETING

Tuesday, January 20

No meeting

Week 2: Introductions

Tuesday, January 27

Introduction to Malta
Introduction to course

Week 3: NO MEETING

Tuesday, February 3

No meeting

Week 4:

Tuesday, February 10: Identity and Travel

Choose groups for research project
Roommate sign-ups

Due at class:

Read and write 2 pages of reading notes in your journal on:
(photocopied handout) Urry, John (1995) "Tourism, Europe and Identity," *Consuming Places*, New York: Routledge, pp.163-170.

Page one should be a general review of the book or article(s). Page two of the report should be a critical reflection on the reading. This second page should help you to articulate the relationship between your experience and previous readings and the new theoretical texts.

Read only: (photocopied handout) Eccardt, Thomas (2005) *Secrets of the Seven Smallest States of Europe*, pp.89-105, 222-251.

Week 5: NO MEETING

Tuesday, February 17

No meeting

Week 6:

Tuesday, February 24: Field Study Methods

Group work on research designs

Due before class:

Read research methods materials and prepare draft of interview schedules to bring to class

Read only: Bramwell, Bill (2003) *Maltese Responses to Tourism*, *Annals of Tourism Research*, v. 30, n. 3, pp.581-605.

[Friday February Break]

Week 7:

Tuesday, March 3: Practical Considerations / The Maltese Language

Due before class:

Read handouts on the Maltese language.

Reading journal entry (bring journal to class)

Weeks 8 & 9: Academic Travel

Week 10: NO MEETING

Tuesday, March 24

No meeting

Week 11

Tuesday, March 31

Course evaluations

Due: Reflective journals and reflective essay

ITINERARY (TENTATIVE)

Date	Description
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Wednesday 11th March	Arrival
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	Reception dinner with organisers
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Thursday 12th March	
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	Introduction and Valletta
--	---------------------------

	Introduction
--	--------------

	Lunch with Students
--	---------------------

	Visit Valletta – World Heritage Site including visits to major sites and field session with students
--	--

	Group debriefing at hotel
--	---------------------------

Friday 13th March	
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	Neolithic Temples of Malta
--	----------------------------

	Tarxien Temples, Ghar Dalam
--	-----------------------------

	Lunch at Wied iz-Zurrieq (site of natural importance)
--	---

	Hagar Qim and South Cliffs
--	----------------------------

	Meeting with Local Council Association - Local Council Representative
--	---

	Group debriefing at hotel
--	---------------------------

	Dinner on own
--	---------------

Saturday 14th March	
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	The Three Cities - The Cradle of Maltese History
--	--

Visiting a medieval house, Malta at War museum with hands on experience, harbour cruise on traditional Maltese boat (weather permitting) and meeting with representative of the Knights of St. John (tbc)

Lunch at Waterfront
Free Afternoon

Dinner on own

Sunday 15th March

Mosta and Gozo
Morning Visiting Mosta Dome and mass?
Visit to Mellieha (with explanation of major sites and attractions in the area)
Lunch
Departure to Gozo
Meet University Students
Group Dinner

Monday 16th March Gozo Fieldwork

Field study together with University of Malta students
Lunch - traditional Gozitan ftira at a typical bakery
Afternoon Departure for Malta
Group debriefing at hotel
Dinner on own

Tuesday 17th March

Roman Malta
Visiting the Roman Domus and Catacombs of St. Agatha
Lunch - at Agrobusiness site
Afternoon free
Dinner on own

Wednesday 18th March

Zejtun and Marsaxlokk
Morning visiting Zejtun - meeting with the Mayor and a field visit
Lunch at Marsalokk
Field Visit
Meetings
Dinner on own
Visit to feast of St. Joseph - Rabat

Thursday 19th March

St. Joseph's Day
Mdina Arab and Medieval Malta
Mdina - the Influences of the Arabs in Malta
Lunch at the Knoghts experience
Free Afternoon

Friday 20th March

Break-down Session
Morning - group session, writing and peer review

Lunch at Hotel
Afternoon - group presentations
Farewell dinner

Saturday 21st March
Departure

MINI-RESEARCH PROJECTS

1. The Temple Culture
2. The Phoenicians in the Mediterranean
3. Roman Malta
4. Rome and Carthage: The Punic Wars
5. St. Paul and the Pauline Cult in Malta
6. Arab dominance in the Mediterranean
7. The Normans
8. The Hospitallers: the Knights of the Order of St. John
9. The Great Siege of Malta
10. The Ottoman Turks and the West
11. Napoleon in the Mediterranean
12. The role of Malta in the Second World War
13. Maltese Independence
14. Malta and the European Union
15. Malta: Economic aspects
16. The Languages of Malta
17. Women in Malta
18. Education in Malta
19. Migration, Emigration, Refugees, Foreigners
20. Tourism in Malta
21. Malta: trade and industry
22. Environmental Issues for Malta
23. Religion in Malta
24. Maltese Government and Politics
25. Malta's Foreign Relations
26. Caravaggio and Malta

GUIDELINES FOR CONDUCT ON ACADEMIC TRAVEL

The importance of Academic Travel to the full academic program at Franklin College cannot be overstated. Its purpose is primarily and essentially academic. This in no way intends to say that Academic Travel should not be enjoyable, or that students should have no free time to explore the places visited on their own. It is hoped that the following norms will be of assistance in making the programs academically more stimulating and more enjoyable for all:

- During Academic Travel and especially during academic work (i.e. lectures, visits to museums, etc.) students should remember they are representatives of Franklin College and of their own countries.

- Any actions which interfere with, or make more difficult, the fulfillment of the academic purpose of the trip are considered disruptive. This includes loud parties, excessive drinking, missing or arriving late to planned visits, or being in such a condition as to prejudice the academic purpose of the trip.
- Any actions which interfere with another person's rights or are disturbing to either Franklin College students or citizens of the place the student is visiting, are considered disruptive. This includes disturbances in hotels, restaurants and on public transportation, vandalism, destruction of property or, of course, taking the property of another person.
- Any student who is judged by the faculty trip leader to be "disruptive" may be dismissed immediately from the trip, and the College will be so notified. This would, of course, affect the student's travel requirements at the College, and possibly result in a failing grade. After a trip returns, a student who has not observed the norms, even though not dismissed from the trip, may still be called before the Dean of Students for a review of alleged violation of the Code of Conduct. In such instances the student risks losing the privilege of future participation on Academic Travel, and may be given a Disciplinary Warning, Disciplinary Probation, or may be expelled from the College.

Appendix 15 Fall 2008 academic mentor case study assignment

Research Project for FYS 399

The main idea for the research project is to give you the opportunity to carry out (qualitative) research that will illuminate both the effectiveness of Crossing Borders and your own experience as an Academic Mentor and a Franklin student. Given that the project is not intended to be the main focus of your contribution as an Academic Mentor, the breadth of data you will create and the depth of analysis you will be able to perform will both be relatively limited. Similarly, together we will cover just enough theoretical research background and practical training as necessary for you to complete this particular project. However, the intention is for you to not just go through the motions of a qualitative research project, but to produce data and interpretations that will be as valid and useful as possible under the circumstances.

Case Study

Your research project in FYS 399 will consist in carrying out a case study on the experience and development of a first-year student in your seminar. The combined 11 individual case studies will constitute a group multiple-case study.

Your individual “case” will consist of one of the first-year students in your seminar. Once you have obtained permission from the student, you will create or gather various sources of evidence concerning the student’s experience and development over the semester, including interviews with the student, discussions with professors, direct observations and documents (the student’s work, demographic information, etc.). You will use this evidence to answer questions about the student’s experience. You will present your findings in the form of narrative answers to open-ended questions—so more like a take-home exam than a final research paper. Your answers will cite the evidence you have gathered. Both the evidence—interview transcriptions, scanned student work and so on—and your narrated answers will be posted on a protected SharePoint site. The first-year student will have the opportunity to comment on your answers as well and to suggest modifications to your answers, which you should note and possibly use to revise or supplement your answers.

Goals and objectives

The three main goals of the research assignment are:

- To introduce you to a common form of social science research and to give hands-on experience in conducting such research.
- To provide you with empirical feedback on the progress of students through Crossing Borders in order to help you in your role as Academic Mentor.
- To provide valuable information about the success of Crossing Borders.

Specific Learning Objectives

- to understand case study research design and methods

- to learn principles of data collection
- to practice interviewing skills
- to learn to analyze, interpret and report on qualitative data
- to gain precision and accuracy in contributing to a case study database
- to gain insights into the contribution of international liberal education to students

Case Study Research Assignment Components

Part 1: Answer to Research Question 1, including Observations 1 and 2, Interview 1 (with transcription and descriptive coding), Student Work Sample Analysis 1.

Part 2: Answer to Research Question 2, including Observation 3, Interview 2 (with transcription and descriptive coding), Student Work Sample Analysis 2

Grading criteria

Your final grade in FYS 399 will be determined by:

66% Performance and participation in seminar and related assignments (criteria and calculation from seminar instructor)

17% Performance and participation for mentoring/tutoring/leadership component (criteria and calculation from Christina Bell)

17% Grade from Research Project (criteria and calculation from Andrew Starcher)

If you adequately complete both parts of the Research Project, you will receive a grade of A for the Research Project portion of FYS 399. I will give you feedback on each research question answer and you will be expected to do at least one revision of that part of the study based on my feedback. I will ask you to redo a part of the study if it is inadequate or incomplete. If you successfully complete to my satisfaction only one of the two parts, you will receive a grade of C for this portion of FYS 399. In the unlikely situation that both parts are inadequate, you would receive an F for the research project portion of FYS 399.

Use of data you gather for other research projects

The data you create could be used for other research projects, including for FYE program evaluation, for my own dissertation work and for publication. If any of your original ideas from your analyses are used, you and your work will be acknowledged and cited. Vice-versa, any reference to you or to the students in the interview or other “raw data” will be omitted to ensure your confidentiality and that of the participants. I will ask you to sign a letter of consent if you agree to this utilization of your work. There will be no penalty or negative consequences if you do not agree. You can revoke your participation, though any data that has already been gathered and turned in prior to the communication of your decision to revoke can still be utilized.

Appendix 16 2011 Malta Academic Travel Syllabus

N.B. References to specific students have been removed.

FRANKLIN COLLEGE SWITZERLAND

TVL 320 Field Study in Malta: The English Business

Fall 2011

Prof. Andrew Starcher

Office: Kaletsch Campus Main Villa, Administrative Wing above Reception

Office hours: M-F 8.30-17.00 or by appointment

E-mail: astarcher@fc.edu

Office phone: 091/9852264

Swiss cell phone: 079/7568220 [in use in Switzerland and Italy before departure and after arrival]

Malta cell phone number: +356-99617030 [active while in Malta]

Class meetings: Wednesdays 1:00 PM - 2:15 PM, Kaletsch Campus Main Villa Classroom 4

eCABS in Malta: +356-21383838 (say you are from the “Swiss university group” or “Franklin College” — make sure they understand, give your names, exact address of destination, ask for advice on time to destination for pick up)

Sunday, October 16

17:00 (05:00PM) Departure from Franklin College Kaletsch Campus lower entrance in front of the Tamoil gas station with the bus company Valbus to Milano Linate

Check-in Milano Linate – Air Malta desk by 19:20

Luggage registration until destination: 1 piece of 20 kg per person

One hand luggage permitted – see rules on www.airmalta.com

Flight KM 625 Milano Linate – Malta dep. 21.20 – arr. 23.20

flight duration 2 hrs

seat assignment only at check-in

Essential documents to bring with you: passport, student residency permit, Franklin College ID card, SWICA or other health insurance card.

Review this syllabus again before completing packing, especially:

Security considerations

Guidelines for conduct on academic travel

Course policies

Personal budget planning notes

Saturday, October 29

05:30AM Departure from hotel for airport

Check-in in Malta – at Air Malta desk by 06:15 am

Luggage registration until destination: 1 piece of 20 kg per person

One hand luggage permitted – see rules on www.airmalta.com

Flight KM 624 Malta – Milano Linate dep. 08.15 – arr. 10.15

flight duration 2 hrs

seat assignment only at check-in

Return by Valbus from Milano Linate, arriving on campus at approximately 12 noon

Flight information summary: Air Malta

Sunday 16 October 2011 LINATE - Malta KM 625 dep. 21.20 - arr. 23.20

Saturday 29 October 2011 Malta - LINATE KM 624 dep. 08.15 - arr. 10.15

Hotel information (Oct.16-October 29, 2011)

The George Urban Boutique Hotel Malta

Paceville Avenue, St. Julians

STJ 3013 Malta

Tel: +356 2011 1000

Email: info@thegeorgemalta.com

Web: <http://www.thegeorgehotelmalta.com/Home/tabid/1106/Default.aspx>

COURSE DESCRIPTION

The Republic of Malta is among the European Union's smallest and newest members. Yet, its current status is just one of the many transformations the Maltese Islands have experienced in a history that dates back even before the Neolithic Period, and today includes not only the remains of its Megalithic temples, but testimony in its landscape, monuments and language to the passage of the Phoenicians, Carthaginians, Romans, Byzantines, Arabs, Castilians, Knights of St. John, French and British. Malta's compactness, relative security, and rich heterogeneity make it an ideal place to carry out applied social science field research. This travel will be centered on the study of English language teaching as a major cultural and economic phenomenon in Malta. Students will do research and field study as a group project. A large degree of autonomy and maturity will be required as students will be doing online research, setting up interviews in advance, planning their days, mapping out transportation options and so forth. Although previous training in English language teaching is not required, students will be expected to carry out some volunteer English teaching, including with refugees. While most of the students will be expected to do field study and write on the subject of English language teaching in Malta, particularly qualified and motivated participants can also petition for permission to follow up other research topics in consultation with the trip leader, which would constitute more independent study if approved. The pre-trip meetings and on site visits will also serve to provide an understanding of the historical and cultural processes that led to modern-day Malta and the particular phenomenon of its place in the global panorama of English language teaching centers—only one of the many surprising aspects of this fascinating and endearing micro state.

COURSE GOALS

- Students will gain practice in contributing to multi-disciplinary research that includes field study elements such as interviews and participant observation.
- Students will gain insights into the local realization of a global phenomenon, and make connections among historical, cultural and economic aspects at the levels of both national policy and the experience of individual enterprises and persons.

STUDENT LEARNING OUTCOMES/OBJECTIVES

At the end of the travel, students will be able to:

1. Carry out efficiently online and bibliographic research on the aspect of Malta under study
2. Orient themselves and move autonomously through Malta in a minimally culturally competent manner
3. Gather valid data through interviews and participant observation
4. Make claims about the nature of an aspect of English language teaching in Malta based on analysis of primary and secondary evidence
5. Present their findings in acceptable written and oral formats

RELATIONSHIP TO COLLEGE-WIDE LEARNING GOALS

A main focus of this travel touches on the college-wide learning goal of inquiry, analysis and critical thinking. Secondary focuses include intercultural competencies, international engagement, and social responsibility, as well as skill areas such as writing competencies, information literacy, and oral communication skills.

COURSE MATERIALS

Moodle site with handouts and links

GRADING POLICY

Mini-chapter for final report 25%

Case Study 25%

Travel journal & reflective essay 25%

Attendance, Interaction & Participation 25%

Please note that a failing grade in any of the four components above (i.e., if you fail to turn in the assignment) will result in a failing grade for the course. See also the attendance policy below.

WRITING/RESEARCH EXPECTATION

Final Report: mini chapter and case study

In pairs, you will research and write on an aspect of English language teaching in Malta. Each pair will be assigned a specific mini-chapter of the final report (1 page) and will additionally carry out and write up a case study of a language school (3 pages). For the mini-chapter, you and your partner will together have to carry out bibliographic and other research. For the case-study, you will jointly carry out a minimum of three interviews (ideally, involving school administrators, teachers and students).

Depending on the quality of the final report, selected students may be invited to participate in editing the report further for publication or presentation.

Note: Pairs of students who are able to procure volunteer obligations amounting to at least six hours of work will not be required to do a school case study. Instead, they will write a case study of the volunteer organization and project in which they worked, with only one interview required. The students would then also write about their volunteer experience in their reflective essay. Both students in the pair must do together either the school case study or the volunteer organization/project case study.

Due dates: *Friday, October 28, 12 noon* (during Academic Travel), last chance to post Draft Case Study to Moodle. *Wednesday, November 9* Mini-chapter final draft (posted to Moodle before class and hard copy in class).

Pre- or post-trip presentations

Each pair will present the research for their mini-chapter either before or after the trip. Information presented before the trip will need to be updated and completed for the mini-chapter, utilizing what you have additionally learned during the experience. Mini-chapters presented after the trip are expected to be final and complete. Pre-and post-trip presentations will not be graded, but are part of your participation grade. Due: *see individual list at end of the syllabus*.

Travel journal & reflective essay

You will write a minimum of 8 travel journal entries, in which you will reflect on the period since your last entry, relating your experiences and thoughts to the course goals, objectives and intended outcomes. Your journal will thus contain material to be adapted for use in your reflective essay. Due: *in class on Wednesday, November 9*.

In addition to your joint contribution to the final report and your travel journal, each of you will write an individual reflective essay (2-3 pages) in which you explain your personal contribution to the research and discuss what you have learned from the Academic Travel. The journal and reflective essay will be graded together. Due: *Wednesday, November 9 (posted to Moodle before class and hard copy in class)*.

Security Considerations

Malta is generally very safe at all hours for both men and women. The biggest threat to personal safety is constituted by tourists under the influence of alcohol, as well as by traffic, diving, boating, swimming or hunting accidents. In any case, you must use good judgment and maintain awareness of your surroundings as you would in any setting, and in particular, you should look out for each other. In particular, you should travel to school or volunteer locations, and conduct your interviews/visits always in pairs. Students should give their Swiss or other cell phone numbers to the professor at the first meeting, who will distribute the complete list back to all participants. One student in each pair will be given a Malta pre-paid SIM card to use for contacting schools. Also, you will be asked to choose whom you would like to room with in the hotel. Your hotel roommate will also be your “travel buddy”—you should know where your travel buddy is at any time during the academic travel.

General travel safety tips

Keep photocopies of passport and all documents kept in a safe, separate place away from wallet and valuables.

Keep copies of all traveler’s cheques, credit card and emergency telephone numbers in case of loss or theft.

Carry with you emergency contact information of the country being visited [see below] including telephone codes and dialing procedures as they may vary from place to place.

Keep Franklin College contact information with you [see below]

Always carry your Swiss Residence permit, SWICA or other health insurance card, and Franklin College I.D.

Emergency numbers in Malta

Malta police, fire, medical emergency or rescue service: tel. 112

Public hospitals:

(in Msida, on Malta) Mater Dei Hospital, in Msida. Tel. 112 for emergencies; Tel. (356) 2545000 for information

(in Victoria, on Gozo) Tel. 112 for emergencies, Tel. (356) 21561600 for information

Embassies and Consulates:

US Embassy in Malta, Tel: (356) 2561-4000 (Same contact number for after-hours emergency); Email: maltaacs@state.gov (Use email for the quickest and most complete reply)

Switzerland Consulate General, Tel. (356) 21242191

German Embassy in Malta, Tel. (356) 2260 4000, Email: rk-10@vall.diplo.de; germanembassy@kemmynet.net.mt. Website URL: <http://www.valletta.diplo.de/>

Consulate General of Austria in Malta, Tel.: +356-21-255-379; +356-21-232-241; +356-21-232-110; Email: austrianconsulate@maltanet.net ; mbianchi@maltanet.net

Franklin College contact numbers

Franklin College Switchboard (office hours): (41) 91-9852260

Franklin Emergency Phone (after office hours): +41-079-211-4689

POLICY ON ATTENDANCE, INTERACTION, PARTICIPATION & VISAS

Attendance

Students must attend all pre- and post-trip meetings and be on time for all departures and group activities when in Malta. Students who miss more than one pre-trip meeting without a valid reason will be withdrawn from academic travel and will attend the on-campus seminar instead. If you are going to miss a pre-trip meeting, please inform the professor in advance, motivating your absence.

Interaction & Participation

Interaction with members of the group and with people in Malta will be an important part of your learning experience. Take the time to get to know one another, and treat each other with care, sensitivity and tolerance. Try to be observant and mindful of cultural expectations in Malta, which we will discuss as a group in the pre-departure meetings. Students are expected to be punctual, attentive

and respectful during lectures and tours. Students should communicate professionally in procuring interviews, and should dress and act appropriately when interviewing individuals at schools. Pre-and post-trip presentations are part of your participation grade.

Residency Permits & Visas

All students need to obtain their Swiss student residency permits as soon as possible, following the indications of the Office of Student Life. Individual students whose passport countries require visas to enter Malta are responsible for obtaining and paying for the visas. Once I have the final class list, I will let you know what you need to do, if anything.

GUIDELINES FOR CONDUCT ON ACADEMIC TRAVEL

[from: *Franklin College Switzerland Academic Catalog 2010-12*, pg.68]

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During Academic Travel and especially during academic work (i.e. lectures, visits to museums, etc.) students should remember they are representatives of Franklin College and of their own countries.

Any actions which interfere with, or make more difficult, the fulfillment of the academic purpose of the trip are considered disruptive. This includes loud parties, excessive drinking, missing or arriving late to planned visits, or being in such a condition as to prejudice the academic purpose of the trip.

Any actions which interfere with another person's rights or are disturbing to either Franklin College students or citizens of the place the student is visiting, are considered disruptive. This includes disturbances in hotels, restaurants and on public transportation, vandalism, destruction of property or, of course, taking the property of another person.

Any student who is judged by the faculty trip leader to be "disruptive" may be dismissed immediately from the trip, and the College will be so notified. This would, of course, affect the student's travel requirements at the College, and possibly result in a failing grade. After a trip returns, a student who has not observed the norms, even though not dismissed from the trip, may still be called before the Dean of Students for a review of alleged violation of the Code of Conduct. In such instances the student risks losing the privilege of future participation on Academic Travel, and may be given a Disciplinary Warning, Disciplinary Probation, or may be expelled from the College.

Personal budget planning notes

Malta is one of the lesser expensive countries in Europe. Plan on having to pay for your own lunch or dinner about 15 times during the space of the two weeks—slightly fewer if you accept my occasional invitation to treat you to a meal in small groups in order to get to know you a little better. Full meals can

range from about EUR10 on up. In addition, you will generally have to pay for any beverages other than water at group meals (10 group lunches or dinners in all). Breakfast is included at our hotel.

In addition to transportation for group events, you will be provided with an account for two round-trip taxi rides to destinations involving your case study research (interviews, school visits, etc.). One student in each pair will also be provided with a Malta pre-paid SIM card for local calls, confirmations to schools, emergency, etc. While everything you might need is accessible by foot in the area of the hotel, if you want to travel further afield for personal reasons, taxi rides to any place on the main island can cost from EURO15 to EUR33. Public buses are much less expensive.

Pre- and post-trip meetings

Wednesday, September 7

The Global in the Local:

Introduction to the course

Introduction to Contemporary Malta

Wednesday, September 21

Research methods

Due: Appointments with Malta schools

Wednesday, October 5

Historical and cultural aspects of Malta

Wednesday, October 12

English language teaching from a global perspective

Economic & Public policy aspects to ELT at Malta

Student presentation: Iconographic/semiological aspects to the portrayal of ELT in Malta

Practical details

Due: Initial research, presentations as assigned

Wednesday, November 9

Student presentation: Managerial & Marketing communications aspects to ELT at Malta

Student presentation: Service learning experience

Student presentation: Service learning experience

Student presentation: Service learning experience

Student presentation: Eco/Agro Tourism as alternatives and integrations with ELT

Student course evaluations

Due: Final mini-chapters & case studies (hard copy and electronic); journals & reflective essays

Itinerary

Note: outlined areas are open for you to make appointments for school visits and interviews, as well as for writing up findings etc.

Sunday, October 16

Bus Departure (Grotto/Tamail): 17.00

Meal provided at Linate Airport (up to 12 Euros each)

Flight Departure: Milano Linate - Malta dep. 21.05 - arr. 23.05

Monday, October 17

10.00 [in hotel meeting room, wear comfortable walking shoes] An initial orientation, followed by a bus & walking tour from Paceville to Valletta

Self-paced tour of Valletta sites, with required stops at the Archeological Museum, the Grandmaster's Palace, and the Co-Cathedral [see worksheet]

Lunch on own in Valletta.

18:30 All group meeting at hotel

20:00 Group dinner at Spinola Bay (Terrazza)

Tuesday, October 18

9:00 Leave hotel by taxi/bus for Mosta

9:30-12:30 A workshop on the British Period and its impact on Maltese life (food, crafts, sports, traditions, agriculture, politics, work ethic and language), including a comparative food tasting session (the evolution of the potato) and some hands-on work with recently uncovered archives on tourism during the British period

13:00 Return to hotel, lunch on own

Afternoon: individual appointments / volunteer activity / writing / preparation for presentations / free time

18:30 All group meeting at hotel

Dinner and evening activities on your own.

Wednesday, October 19

9:00 Leave hotel by taxi/bus for English Speaking Union (ESU), 33/3 Valley Road, Msida

9.30 – 10.30 Visit to the English Speaking Union: Ms. Giuliana Fenech, Chair. Past volunteers of literacy project to speak.

10.45 Leave ESU for Institute of English Language Studies (IELS), Matthew Pulis Street, Sliema SLM 3052, Tel: (356) 2132 0381, Email: info@iels.com.mt

11.15 Visit to Institute of English Language Studies (IELS)

12.45 Return to hotel from IELS

13:00 Return to hotel, lunch on own

Afternoon: individual appointments / volunteer activity / writing / preparation for presentations / free time

18:30 All group meeting at hotel

Dinner and evening activities on your own.

Thursday, October 20

9.00 Leave hotel for Paragon, 295B Constitution Street Mosta

9.30 – 11.30 A lecture by Dr. Nadia Theuma on tourism and its changing nature, highlighting the way tourism was initially developed to accommodate British tastes, through to its evolving into an English Language learning destination and other niches

12:00-13:45 Group lunch Ta' Marija in Mosta

Ben Muscat, Patron, Benny's Catering Ltd

Ta' Marija Restaurant

Constitution Street

Mosta MST 9058

Malta

14:00 Visit to Mosta Cathedral,

14:45 Depart for return to hotel

18:30 All group meeting at hotel

Dinner and evening activities on your own.

Friday, October 21

8:15 Leave hotel by taxi/bus for the Three Cities

9 – 12.30 A tour of the Three Cities (industrial/port/working class Malta): British impact on architecture, the development of industrial heritage

12:30-2.00 All group lunch in Cottonera (Two and One Half Lemon)

2.30 Return to hotel

18:00 Panel Discussion at hotel: Expatriate adjustments to Malta

19:30 Group dinner in St. Julians (Chapter One)

Saturday, October 22

7:15am Leave for Gozo by taxi/van

Morning and lunch at Gozo farm: sustainable agro/eco tourism

Ager Foundation <http://www.ingozo.com/www.agerfoundation.com/agerfoundation.html>

Visit to Victoria

Return to hotel at approximately 6pm

Dinner and evening activities on your own.

Sunday, October 23

Boat tour of Comino and Gozo, snorkeling, swimming, lunch

9:30am Pick-up from the hotel in St. Julians to Cirkewwa.

Departure with the boat at 10.00am from Cirkewwa.

Cruise around Gozo visiting Xlendi, Fungus Rock, Azure window, Marsalforn, Ramla bay and San Blas.

In between we stop for BBQ around 12.30 and at around 14.30 we arrive at the Blue Lagoon, pass by Crystal Lagoon Caves and then arrive at Cirkewwa at 16.00 and at 16.30 you will be at the hotel.

Dinner and evening activities on your own.

Monday, October 24

Morning: individual appointments / volunteer activity / writing / preparation for presentations / free time

Lunch on own

Afternoon: individual appointments / volunteer activity / writing / preparation for presentations / free time

6:00pm At hotel: A special screening of the documentary on North African asylum seekers in Malta, *Suspended Lives* (www.suspendedlives.org) Discussion before and after with Dr Roberta Buhagiar of the Jesuit Refugee Service (JRS). Tel: +356 21442751

Dinner and evening activities on your own.

Tuesday, October 25

Morning: individual appointments / volunteer activity / writing / preparation for presentations / free time

Lunch on own

Afternoon: individual appointments / volunteer activity / writing / preparation for presentations / free time

18:30 All group meeting at hotel

Dinner and evening activities on your own.

Wednesday, October 26

*Day trip, lunch provided: The Blue Grotto and the Hagar Qim & Mnajdra Megalithic Temples

*** Attendance is required unless you have arranged interviews/school visits or have volunteer commitments that conflict with this trip.**

8.00 Dept Hotel with Guide Ms. Christine

9.00 am Meet Dr. Vella at Hagar Qim tour of Hagar Qim and Mnajdra

11.00 am departure for Ghar Lapsi

11.45 am departure for Blue Grotto tour of area

12.30 lunch

14.30 departure for hotel

18:30 All group meeting at hotel

Dinner and evening activities on your own.

Thursday, October 27

*Day trip, lunch on own: Rabat (Roman Malta and Paleo-Christian Catacombs) & Mdina (Arab Malta)

*** Attendance is required unless you have arranged interviews/school visits or have volunteer commitments that conflict with this trip.**

10.00 Leave from hotel for Rabat by eCABS taxi/van, destination Roman Villa

10.30—12 Walking tour & sites Rabat

12.00-15.30 Walk to Mdina, orientation, lunch on own

15.45 Return to hotel by eCABS taxi/bus from Mdina Cathedral(?)

18:30 All group meeting at hotel

Dinner and evening activities on your own.

Friday, October 28

Morning: individual appointments / volunteer activity / writing / preparation for presentations / free time

12:00 noon last chance to post Case Study Draft to Moodle (version for the people you have interviewed).

Lunch on own

13:30 Leave for afternoon at the Marsa Sports and Country Club, learning to play cricket & other sports

18:00 Leave from Marsa for group dinner in Marsaxlokk

Saturday, October 29

Checkout 05.00

Leave hotel 5:30am by taxi/van

6.15 latest possible check in at Airport

Flight Departure: Malta-Malpensa dep. 08.25 - arr. 10.25

Arrival Sorengo: 12.00 noon approx.

Appendix 17 Permission form for focus groups with US women students

Permission Form

Focus Group on the Franklin Experience

I understand that my participation in this focus group is voluntary. What I say will remain confidential outside of this room. If anything I say is reported, it will be done in a way that I cannot be identified. I also understand that I cannot be harmed in any way by my participation in this focus group. I can decide not to answer any question, and I can leave the group at any time.

I also agree that I will protect the confidentiality of the other students in the room, and will not talk about what they have said when the focus group is over. I agree to allow the college to use my remarks for any purpose as long as I am not identified or directly affected in any way.

Signature: _____

Name (Printed): _____

Date: _____

Appendix 18 Timeline of data production

“Timeline” indicating the dates of data production, the students involved (total of one hundred six distinct individuals) and the locations.

<i>Date</i>	<i>Data type</i>	<i>Number of unique (new) students interviewed or contributing writing for analysis</i>	<i>Number of unique (new) peer interviewers</i>	<i>Number of students already included as participants (interviewees, interviewers, other contributors) in previous data types</i>	<i>Location</i>
Summer 2007	Email correspondence among academic mentors and writing center director	12	–	–	Various
Fall 2007	Peer interviews with first year students	11	4	2	Lugano
Fall 2007	Focus group with academic mentors	10	–	10	Lugano
Fall 2008	Peer interviews with first year students	10	7	3	Lugano
Spring 2009	Honors Seminar	13	–	1	Lugano
Spring 2009	Academic travel	16	–	8	Malta
Spring 2009	Peer interviews with last year students (Gnidovic 2009)	3	–	3	Lugano
Spring 2009	Alumni survey (students graduating 2005-2009)	186 (anonymous, not counted in totals)	–	–	Global
Summer 2010	Follow up interviews	–	–	3	Lugano
Summer 2010	Add on interviews	–	–	1	Lugano
Fall 2010	Follow up interviews	–	–	2	Lugano
Spring	Focus group study	14	–	2	Lugano

2011	with US women students (Starcher & Sugiyama 2011)				
Spring 2011	Follow up interviews	–	–	5	Lugano
Spring 2011	Add on interviews	–	–	2	Lugano
Summer 2011	India teaching program	2	–	1	Spiti Valley
Summer 2011	Follow up interviews	–	–	3	Lugano
Fall 2011	Academic travel	15	–	2	Malta
Fall 2011	Follow up interviews	–	–	1	Lugano
Fall 2012	Analysis of alumna blogs and interviews (originally produced 2004-2012)	1	–	–	Lugano (location for blogs and interviews not determined)
Spring 2012	Follow up interviews	–	–	2	Lugano
<i>TOTALS</i>	<i>11</i>	<i>106 (+ 186 anonymous)</i>	<i>11</i>	<i>50</i>	

Appendix 19 Sample snapshots of coded interview transcripts

A. Example of early “line-by-line” coding carried out in training an academic mentor (2008 cohort)

ESTRELLA

Well I like that, well I don't know, well Spaniards are very warm. They are very nice you know, they are very like welcoming, they are very happy, sometimes very loud. But I don't know if the style of living is that good because like we like go out a lot, we don't like work that much. Well, we do work but Spaniards have always been considered like a little bit lazy but we do we are hard workers but you know and umm we stay up very late. Yeah but I am very proud of being a Spaniard.

Comment [S1]: Addressing stereotypes of her culture

Comment [S2]: National Pride, identifies herself as being Spanish.

INT

Is there anything that you didn't like about growing up in Spain?

ESTRELLA

Well um I guess that Spaniards that go to Spanish schools aren't as open about other people you know. So for example you know growing up in an American school I had like a vision completely different from my cousins for example and they would sometimes ask me like, “you have a friend that is Chinese?” And I kind of felt sometimes like very different because I didn't grow up with the same Spanish culture my cousins did for example and it is like sometimes it was hard to go from like one culture to another because I kind of grew up in like two different cultures and um sometimes I felt like an outsider, sometimes I didn't feel Spanish, but I wasn't an American either so you know I was kind of, but in time I found my way to tolerate both.

Comment [S3]: Commenting on her cultures openness to other cultures

Comment [S4]: Comparing her identity and experiences with those of her cousins

Comment [S5]: Not always feeling comfortable in her surroundings

Comment [S6]: Confusion with identity. A hybrid identity?

Comment [S7]: Learning tolerance of conflicting identities.

INT

what kinds of responsibilities do you have toward people that you do not necessarily know personally?

ESTRELLA

Like what are my plans in meeting people?

INT

sure

ESTRELLA

Well I am a person who wants to get to know everyone you know and I understand that it takes a while to get to know everyone but I think that, I don't know, that it is worth it to get to know different people and...

Comment [S8]: Social personality

Comment [S9]: Shown an interest in diversity

B. Example of “focused coding” (Charmaz 2006) of a final year follow up interview

The screenshot displays the NVivo 11 software interface during a focused coding session. The central workspace shows a timeline of the interview transcript with various segments highlighted in different colors, representing different codes. The right-hand pane shows a list of nodes, with the 'Kind of avoiding. I don't put myself in chance.' node selected. The detailed view of this node is shown on the right, displaying the text of the interview segment and the list of codes applied to it.

Nodes List:

- wanting to travel
- avoidance of risk as strategy
- critical thinking as IR outcome
- Not used French
- worldview changed through international professors
- developed more nuanced views on terrorism in Russia
- maturation as budgeting & independence

Selected Node: Kind of avoiding. I don't put myself in chance.

Text Content:

When I first came here and I was sick. And that was just bad because like everyone knew that I hadn't really travelled that much, so they just kept telling me it's jet lag. It's jet lag. And I was like, I haven't travelled that much, I don't know what jet lag is like. But I know what sick is. So just having that difficulty of trying to get that across, even to like American students and English-speaking. And to the doctors. It was just... weird to kind of do that. Which luckily Jeff took me to the doctor. Or otherwise I wouldn't have made it at all. And then, because I was sick during orientation, like I lost track, I couldn't figure out how to get up here from the lake one day. And I was trying to get there. And I literally went the one direction downtown where I didn't get to the lake. So I got lost for like three hours. I was just wandering around. Which was nice in a way, but at the same time I was still pretty weak. But I like wandered for half-hour and then took a little break, and finally I saw like train station signs. And I got home, but that was pretty bad. But that was really the most uncomfortable I have been, like when I first got here. Before I was kind of like of my American mindset sort of thing.

Codes Applied:

- avoidance of risk as strategy
- critical thinking as IR outcome
- Not used French
- worldview changed through international professors
- developed more nuanced views on terrorism in Russia
- maturation as budgeting & independence

C. Example of coding of final year transcript during participant checking stage

The screenshot displays the 'Maria follow up interview' software interface. The main window shows a transcript with time-coded segments. The transcript is divided into sections: Coding Density, Learning Arenas & Processes, First-year trajectories, Middle Years, Fused learning, Risk-taking as methodology, and Intercultural competencies. The transcript content is as follows:

Time	Content	Name
67	Not...well, I guess I do, but I don't think it is as structured or as complicated as that. (Andrew laughs). Um...and it wasn't something that I necessarily realized, but that a lot of people pointed out to me in odd moments. It's strange, Maria, but you always seem to try to make yourself uncomfortable. And I don't really like the idea of that (laughs), but I guess I do that in a sense. Sort of changing your surroundings, of course you're uncomfortable, but it is not necessarily a terrible discomfort, but...so I guess that is my method. Kind of bouncing off things that I don't understand. (Uh-huh) And I, it doesn't necessarily matter whether it's school or whether it's...outside of it, but that...the other ones I did, like the other experiences I did try out outside of school, were more just kind of different manifestations of different areas of interest...that came up, like Wooding. Um, and that was how I decided to do it, but...I don't think it is necessarily...It does look a lot like time off school (yes), time off school, and I think that has to do like with the reflections from Franklin, or a reflection on Franklin?	Maria
68	Because it's structured temporarily	Andrew
69	Yes, in that sense is structured, but the nature of them are each in their own...	Maria
70	When someone has told you something like, you seem to go out of your way to make yourself uncomfortable, what examples or what were they talking about?	Andrew
71		Maria

The right-hand side of the interface shows a list of codes: intercultural competencies, Fused learning, Risk-taking as methodology, Middle Years, First-year trajectories, Learning Arenas & Processes, Learning about living in the world, and Coding Density. The bottom of the interface shows a status bar with 'Nodes 32 References 73 Read-Only Unfiltered 0:00:01:00:00:2' and a system clock showing 7:36 PM on 6/6/2013.